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TEACHINGS OF THE WORD IN RELATION TO CHILDREN.*

THE world has long waited for a philosophy of the human mind based upon and derived from Divine revelation. Because of a lack of this men have "wandered in endless mazes lost" concerning the nature of the kingdom of heaven, and its practical realization in the soul. This great desideratum has now been supplied by the opening of the internal sense of the Word of the Lord. That sense treats solely of mind, both Divine and human. We do not, therefore, have a proper perception of the spiritual contents of the holy Word, till we rise above space and time, and all the natural events and circumstances of this life and world, and view only the quality of the Lord's love and wisdom, and the state of our own affections and thoughts as affected by goodness and truth from the Lord, or by evil and falsity from hell.

As a revelation of mind the Word is absolutely perfect; nothing is superfluous, lacking, or misplaced. In the Word we have a revelation of the Divine mind in all its operations in redemption, salvation, and regeneration, thus of all that the Lord has done, or will, or can do, for man's highest good and happiness. In close and inseparable connection

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with this revelation of the Lord's mind in the Word, we have also a revelation of the human mind from the beginning down to the present time, as well as for all time to come. Thus we can learn from the Word how human minds have received or rejected the Lord, and the influences of His love and wisdom in all the different dispensations of goodness and truth among the men of this earth.

In the Word, therefore, we have full and perfect instruction concerning what we all ought to be and do to fulfil the merciful purpose of the Lord in creating us, and forever keeping us alive; for the Word reveals the state and condition of the mind of the infant and youth quite as much as of the adult and angel, since it reveals mind in all its stages of growth and development.

When Swedenborg concludes the exposition of the twelfth chapter of Genesis, where the history of Abram begins, he observes,—

"The particulars here recorded involve more arcana than man is capable of believing. Beside most profound arcana concerning the Lord, they also involve arcana relating to the instruction and regeneration of man in order to his becoming celestial and spiritual. They further involve arcana concerning the instruction of infants in heaven; in short, concerning the instruction of all who become images and likenesses of the Lord."—A. C. 1502.

Hence it is from the Word that we are to learn what the mind of the infant and child is, what that mind is capable of becoming, what the Lord is doing for it, and what we can do, if anything, in co-operation with the Lord, to bring the mind of the child to a state of heavenly love, wisdom, and usefulness. Now that the Word is opened, the history of every individual there mentioned becomes a mental study. The different countries, towns, hills, streams, and vales spoken of in Scripture will enable us to accurately map out the human mind, locate and fix the latitude and longitude of every affection and thought therein.

Emphatically, then, and without qualification, do we assert,

that the Word is to direct us in our work in the Sabbath School. The Word will tell us what to do for the children, how to do it, furnish us with the material for our work, and tell us with what spirit to use that material. This observation appears to be necessary from the fact that we are inclined to depend much on human invention and conceits in our Sabbath School methods and machinery, and put into operation what may be pleasant and pretty to the children, but far from spiritually profitable because of the earth earthy, and not from the Lord and heaven.

In harmony with these remarks your attention is invited to the following observations upon this passage of Scripture: —

"And Esau said, Let us take our journey, and let us go, and I will go before thee. And Jacob said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me; and if men should over-drive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant; and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, till I come unto my lord unto Seir." — Gen. xxxiii. 12, 13, 14.

The wise and merciful course which Jacob pursued during his long and wearisome journey back from the home of Laban to his native land, may well be imitated by us in our treatment, training, and discipline of children. Although Jacob marched steadily on in his journey, yet he regulated that journey according to the endurance of the little ones with him. He realized that they were tender, and could not make such long and swift marches as he himself could. He therefore was careful not to over-drive, but advanced softly, or slowly; in fact, led on, rather than drove at all. Is there not at this day often an utter disregard of the tenderness of childhood? Is there not a good deal of over-driving done? Few children seem to quietly enjoy their tasks and studies. In our schools of public instruction, especially, it is to be feared that there is a vast deal of over-driving and over-

tasking. The minds of the children are often overburdened with too many studies, too rapidly pushed. By a relentless system of marking, their tender minds are full of anxieties lest they may miss in recitations, and so fail of coveted promotion.

Is not this Scripture also a stern rebuke of the practice of breaking in the will of a child? Who gave a strong and passionate man or woman the right to break the will of a child? Not the Lord, certainly. He never breaks, but bends the will of man. What if the Lord should use His omnipotence to demand and enforce our instant and perfect obedience to His commandments, as we use our superior strength on little children. We are to strive after what is good for children, and endeavor to repress their evils, but with some regard for their tender states. Indeed, it would appear as though about the first thing that parents, teachers, and friends need to know about children is, what they are capable of knowing and doing, that they may avoid demanding of them what they cannot do, and what it is cruel and unnecessary to require of them.

But if we look at Jacob's reply to Esau a little more deeply, we shall see something that bears more directly upon the works of our Sabbath Schools. Jacob and Esau, long enemies, were now happily reconciled, and were journeying in company. These two brothers, as we well know, represent the two faculties of the human mind called understanding and will; also the two principles of the Church, called faith and charity. Understanding and will, or faith and charity, as they are mutually related to each other, are like two brothers, who ought to live and act kindly and lovingly together. All the woes that have ever afflicted humanity have arisen principally from the separation of understanding and will, or faith and charity. The Church, and thereby the Lord's kingdom, is formed in man, as understanding and will, or faith and charity, are united in him; for man then believes and loves, and thence does, the truth which the Lord reveals and commands in the Word. The

Lord, on His part, is constantly endeavoring, from our earliest infancy, to effect this reconciliation of understanding and will. At birth these two human faculties are entirely separated, for then we neither know or love anything good or true; but we grow truly wise and happy as we unite in right living the understanding of truth and the will of good. It is therefore the work of the Sabbath School teacher to do what he or she can to effect this great reconciliation of understanding and will, that the brothers of the mind may not live in enmity, but in mutual love and friendship. This work cannot be done at once. It is rather a slow and laborious process; for it is compared in the Word to a journey. Esau, therefore, says, "Let us take our journey, and let us go," which signifies a successive state, or spiritual progression. A spiritual life is attained in the same way that a journey is made, step by step; or as the prophet says, "Line upon line, precept upon precept, here a little, and there a little."

But if we would help in the work of conjoining understanding and will, it must be done with some knowledge of, and a proper regard for, the order and methods which the Lord himself employs in bringing human minds to a state of heavenly perfection. The human mind grows; but then it develops according to a certain order, as does the tree; understanding and will, faith and charity, unite according to a certain order. One spiritual state follows another, and is a preparation therefor. Swedenborg, in explaining the Scripture which forms the basis of these remarks, says,—

"The regenerate man has his infancy, childhood, youth and adult age; for he is born again. In the state of infancy, when man is regenerating, spiritual principles are therein with potency, for spiritual life successively comes forth, as from an egg, from whatsoever age; the age of infancy is as it were the egg for the age of childhood; and the egg of childhood is as it were an egg for the age of youth, and this latter is as it were an egg for adult age; thus man is constantly being born. This is the case not only in this life, but also to eternity when he comes into another life; and

still he cannot be further perfected, than to be as an egg to those things which yet remain to be manifested, which are indefinite." — A. C. 4377–79.

Now the children are said to be tender, and the flocks and herds to be with young, or to give suck, because new or recent truths and goods have not as yet gained life and enduring strength from the Lord. To press the little ones too hard, therefore, to demand too much of them, to criticise too severely their actions and motives in religious things, when as yet they have little life from the Lord and heaven to sustain them, is to do them harm. We must rather softly lead on to Seir, that is, encourage and sustain them in the good way, till they have time, in the good Providence of the Lord, to see clearly in their own minds what He requires of them, and to freely do it. This is the Divine plan. Our evils cannot be at once put away, and what is good and true come at once into strong and active life. The Lord will patiently wait for us. "The bruised reed will He not break, and the smoking flax will He not quench; He will bring forth judgment unto truth."

There are in general three distinct and successive steps, by which a conjunction, or marriage, is effected between the understanding and will, or faith and charity. Perhaps a brief notice of these will be helpful, and also answer some of the questions we often discuss in our annual meetings.

"The first conjunction of understanding and will is effected by the affection of knowing, which originates affection for truth."

"The second conjunction is effected by the affection of understanding, which originates the perception of truth."

"The third conjunction is effected by the affection of seeing the truth which originates thought." — D. L. W. 404.

Here now we have the true order of regenerate growth, the method by which will and understanding are conjoined, and man becomes an angel. These three successive steps are doubtless meant by the Lord in the parable, "First the blade, then the ear, after that, the full corn in the ear." We

first love to know the truth, then to understand it, and lastly to think it, or to be wise, which is to do good in the Lord's kingdom of uses.

All observation proves that every one of sound mind passes through these three several states of progression. The child loves to know, constantly asks what this or that is. The youth loves to understand, constantly asks why a thing is so and so. The grown-up man loves to accomplish something useful to himself and others, in accordance with his knowledge and intelligence, and thus brings his ideals out into plain sight. The child loves to know the historicals of the Word; the youth loves to understand its doctrines; but the adult ought to principally love to practise its holy precepts, for thus a full conjunction is effected between understanding and will, whereby the truth itself is seen and thought.

In the minds of children all that relates to heaven and the Church will necessarily take the form of knowledge. We may teach them doctrine if we will, but it will not be doctrine to them, it will be only knowledge, but quite as useful to them in their day and generation, as doctrine will be to them when they receive from the Lord the love of understanding. Hence Swedenborg says, —

"Without knowledge previously acquired, man is incapable of forming a single idea of thought; wherefore knowledges are the vessels of things spiritual, and affections, proceeding from the pleasures of the senses of a good quality, the vessels of things celestial." — A. C. 1435.

Hence when children ask questions about God, heaven, and the future life, we are to answer them as wisely as we can, indeed, ought to anticipate their wants by proper instruction. It has been said that Swedenborg answers more of children's questions than any other author. He must be a philosopher, indeed, then, for it is often said that children ask questions which only a philosopher can answer.

When the rational mind begins to open, and the young

wish to understand and see the truth for themselves, then is the proper time to teach doctrine. Then draw doctrine from the Word, confirm it thereby, and illustrate it by the operations of nature and the circumstances of human life and experience. How necessary doctrine is may be seen from this statement, —

"Without doctrine man cannot understand the Word, cannot fight against his evils and falsities, and cannot become spiritual." — A. E. 356.

The one who is armed with true doctrine from the Word, thus understands the Word, is graphically described by these words in Revelation, —

"And I saw, and beheld a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer." (vi. 2.)

But the end of all knowledge and doctrine is a good Christian life. When knowledge, doctrine, and life become one, then is fulfilled this glorious prophecy, —

"In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be a third with Egypt and Assyria, a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." (Is. xix. 23–25.)

Here Egypt is the love of knowing; Assyria the love of understanding, and Israel the love of doing; or these three countries represent faith in the memory, faith in the understanding, and faith in the heart, which is saving faith, the Lord's inheritance.

Finally, it is to be observed that in all man's regenerate life affection takes the lead, is the active principle. The love of knowing, understanding, and doing, come to us from the angels who are in those loves; the Lord and heaven are present with us all, urgent to communicate these their loves.

Nothing is ever received and appropriated by us except from love. This is a fact of great importance to us in our efforts to instruct children. We must seek to discover what they will delight to know. And although we cannot change or direct the loves of men or of children, yet we can give some instruction as to the proper use of the heart's loves. In the Word we have the knowledge, doctrine, and truth which good loves will delight to receive. We can tell what loves are evil and to be shunned as sins against the Lord. By the interest which we ourselves take in the Church and its doctrines, by our reverence for the Word, by the lives which we live, we can exemplify to the young the good there is in true religion, and thereby help them to see how they ought to live, and thus slowly lead on to Seir.

WHAT DEATH REVEALS.

In the tenth chapter of Matthew, it is said that there is nothing covered that shall not be revealed, and hid that shall not be known.

This revelation can take place only in the other life; and if it must take place there, it might seem as if our whole earthly life, of act, or feeling or thought, would be "uncovered," and made manifest to all. It is not quite so.

They who go from this world to the other, carry with them the character they formed here. If they are hypocrites in heart, they retain not only their desire for but some power of hypocrisy; but it does not last long. Swedenborg tells us that the first stage of man's spiritual existence is one of preparation. So is this life; but with a difference. Here we prepare for the other life, by forming our character. There we begin the new life by preparing for the place or state we are ultimately to fill, by developing the character we have formed. The ruling love or principle which men carry with them from this life to that life is, in most men if

not in all, more or less qualified and modified or disguised by opposing elements of character. The work we have to do in that "world of spirits" which is the first stage of spiritual existence, is to get rid of these opposing elements. The good are gradually delivered from the bad things which still infect them. They who are not good at heart are freed from the pretences or the apparent and unreal simulation of good which while they were in this life deceived others and perhaps themselves. This process is indefinitely varied, being the very same for no two persons. In the beginning of it this desire of hypocrisy may exist with much power of deception; but it soon passes away. Then the man, the real man, stands forth and seems to himself, and is seen by others, just what he is.

Whatever is done, felt, or thought by any human being in this life, remains forever inscribed upon his mind and is within the reach of memory. This is the book of his life. It may be opened in the other life and read by himself and others to the minutest detail. It is opened in fact just so far as is necessary to the manifestation of his character, so that he may be known to himself and others for what he is. But it is opened and read no farther. If he is bad and does not know it, he is made to remember so much of his life as will teach him the needed lesson. If he knows and denies it, so much of his life is exhibited to others as shall strip his disguise away and disclose to them what it is best that they should know.

If he is good, only so much of his past is brought vividly before him or exhibited before others, as is necessary to cleanse away the remains of pride, of self-conceit, and self-trust, and bring him to a clear perception that in and from himself he is only evil, and that whatsoever escape from evil or advance in goodness he has made, he owes it wholly and unreservedly to the mercy and the help of the Lord.

As the effect of all this, every man takes his place in the home he has builded for himself. There concealment is at an end. An angel wishes to conceal nothing; a devil can

conceal nothing. The past has gone by. It did its work in preparing for the present; and that work being done, the past is dead and buried.

Still it may be resuscitated. Swedenborg tells us, that even the angels sometimes forget the abysses from which they have been lifted up, and then enough of their former states are permitted to revive as will reanimate their sense of their own unworthiness, and give them new gratitude to Him who has saved them from themselves.

SUDDEN CONVERSIONS.

The principle of salvation by faith alone is one that ignores the necessity of human co-operation. Hence those who advocate it, looking on the Divine side alone, regard conversion as an instantaneous, perfect, and complete work.

But we believe that, as a matter of fact, all genuine conversions are slow processes, and that they are for a long time imperfect, for they can be accomplished by the Lord only in the degree that man is willing, and co-operates. If it depended upon the Lord alone, the greatest sinner might be transformed in a moment of time to the greatest saint; in which case every one would be so transformed; or, rather, there never would have been any sinners, in the first place, for such a change to be wrought upon. But, as it is, every Divine operation with man takes its character from the man himself, for it constantly conforms to that which is as precious as is the life of man, namely, human freedom.

New Churchmen have an instinctive repugnance to all representations of conversion as taking place in a complete manner in a very short period of time, and chiefly for the following reasons:—

First, Conversion, so far as it is of practical value, is a change of *character*, and all such changes, being organic in the spirit, are necessarily slow. They are more slow and

difficult than changes in the physical body from sickness, wounds, and disease, to soundness and health. Sudden restoration is impossible, if the disease be a deep-seated and real one.

Second, Experience shows that such changes are gradual. Those who suppose themselves to have made any such great spiritual progress, in a very short time, find, when the excitement has passed away, and their normal state returns, that they have pretty much the same evils to contend with in themselves that they had before. They may have been benefited, but the real benefit will be in just proportion to the actual amount of time and labor they have spent in the effort.

Third, It is a universal principle that valuable things are acquired by a corresponding expenditure of time and effort; indeed, it is the time and effort required that give them their value to us. A man may, by honest or dishonest means, acquire sudden wealth. Its nominal value may be great, but its value to him, the happiness he derives from it, depend upon the labor and time spent in acquiring it, or the state of mind into which, by his previous labor, he has brought himself for receiving it. It is said that there is no royal road to wealth, and this is as true in spiritual as in material things.

Hence, in the New Church, we are justly suspicious of all representations of great spiritual improvements, progressions, or transformations being, by any means whatever, accomplished in very limited periods of time. We believe that, if such advancements are real, they involve a long previous process which may not come to the surface so as to receive recognition, or else that their security and permanence depend on a long after-process, which is not taken into the account.

We believe that real conversion cannot take place in the mass, but must be accomplished in one thing at a time, with the intelligent co-operation of the individual. Particular evils must be seen, repented of, and forsaken. A man *may*,

perhaps, be converted in some one respect, in a short time, but there are a thousand other respects in which he needs it just as much.

Conversions may be, alone or mainly, *of the intellect*, and involve but very little, if any, change of the *heart*, as shown in the character and life. Conversions of *this* kind may be comparatively sudden, but when they are such as to extend down into the actual character of the man, and effect essential changes in the bent of the will itself, which alone gives them their real, spiritual value in the sight of God, the progress is slow, gradual, and laborious.

Conversion is in precise correspondence with that birth of the human body whereby from the seed it becomes the developed human form of manhood, and also with that opening of the natural mind whereby, from the darkness and chaos of feeblest infancy, it is born more and more, day by day, into the knowledge and experience of the world as long as life in the world continues.

We do not believe that the Divine Word gives any countenance to the idea of instantaneous conversion in the sense in which the word "conversion" is ordinarily used among religious people, and we are very sorry to see any attempt to confirm such a doctrine from it. We do not question the motives, and certainly we do not doubt the zeal of those who make such a use of the Word, but we do not believe in the principle advocated by them, and we cannot work with them, except remotely, until there is a radical change in their methods and views.

The advocates of instantaneous conversion, in confirmation of this doctrine, make frequent use of the case of the thief on the cross, of the three thousand said to have been converted on the Day of Pentecost, and of the conversion of Paul. Let us briefly consider these in this order.

In Luke we read: "And one of the malefactors which were hanged, railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the

same condemnation? And we, indeed, justly, for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, To-day thou shalt be with me in paradise." (Chap. xxiii. 39–43.)

This man was, indeed, as judged by the civil law, a thief, but a thief of a very remarkable character. The account shows that —

1. He rebuked sin in another.
2. He acknowledged it in himself.
3. He admits the justice of his punishment even while hanging on the cross,
4. He recognizes the Lord.
5. He prays to Him.

All of these particulars are *effects* of his conversion, and are evidences, even if it were instantaneous, that it had taken place previously, and not there on the cross. But we do not know how long it had been since he had committed the crime for which he was executed, nor under what pressure of temptation. It may have been an act quite exceptional with him, and contrary to the general tenor of his life, as was Peter's denial, and have caused as many bitter tears long before he came to the cross. His language gives us good reason to suppose this to have been the case. He seems to speak from his accustomed habit of thought and way of looking at things.

It is said in Matthew, "The thieves also, which were crucified with Him, cast the same in His teeth." (Chap. xxvii. 44.) As, according to Luke, the penitent thief rebukes the other for this, there would seem to be reason to regard Matthew's account as a general one, while that of Luke is more specific, and that by Matthew, when read and considered in the light of Luke, we are not to understand the thieves to have been both individually chargeable with this act; but, if otherwise — if each, personally, did at first reproach the Lord — then the penitent one must soon have been shown his error. He

must have been enabled to see the real character of the Lord; and, if this was the case, it is reasonable to suppose that he had some previous ground in his own character and life which opened his mind to have this shown to him, according to the principle announced by the Lord, in the words, "If any man will do His will, he shall know of the doctrine;" otherwise there is no reason why it should not have been shown to the other thief as well.

It is not said that the thief was converted on the cross, and, certainly, we do not find, in practical life, that the fearlessness in rebuking sin in others, the ready and full acknowledgment of one's own, the vivid sense of justice and the openness of mind to perceive the real character of the Lord exhibited by this man, are plants of such extraordinarily rapid growth as such a supposition involves. The facts related seem to warrant the less violent and more natural supposition that whatever change of character may have taken place with the thief on the cross itself, equally important changes had taken place before in preparation for it. Very essential ones may also have been necessary afterwards, for it is not promised that he shall be taken immediately to heaven, but the Lord says, "To-day thou shalt be with me in paradise."

In the Acts (chap. ii. 41) it is said, "Then they that gladly received His word were baptized, and the same day there were added *unto them* about three thousand souls." It is said in the fifth verse, same chapter, that "there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven." In the twenty-second and twenty-third verses, Peter says, "Ye men of Israel"—Him being delivered—"ye have taken, and by wicked hands have crucified and slain;" and in the thirty-seventh verse it is said, "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"

It seems then to have been "devout men," "men of Israel," persons who addressed the apostles as "men and *brethren*," professedly religious people, who are chiefly spoken of as

having listened to Peter. "They that *gladly received* his word were baptized," and "were added" unto the apostles. What a sifting there was! Those who, on being shown their error in regard to the Lord, and their wickedness in crucifying Him, repented and acknowledged their sin; in other words, were in such a state of mind and life as to hear such things as Peter preached gladly, were baptized, and joined themselves to the apostles; others refused to do so. There is no evidence of any change of character on that day, except so far as further enlightenment and conviction produced a change. This was indeed an important step in itself, but not of necessity essentially different from that by which they had become "devout men" and "brethren" in the first place. Their previously acquired character undoubtedly prepared the way for it.

Let us now consider, for a moment, the case of Paul. By conversion, in the modern sense, is meant a change from being a sinner to a saint, from being an irreligious to being a religious man. There is no *record* in the Bible of this change on the part of Paul. Before the conversion which is there related of him, he was a zealous "professor of religion." He says, "After the most straitest sect of our religion, I lived a Pharisee,—I verily thought within myself that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts xxvi. 5–9.); and, on another occasion, "I have lived in all good conscience before God until this day." (Acts xxiii. 1.) What more can those say who profess to have been converted now, than that they live conscientiously, before God, according to the strictest requirements of their religion, and are doing what they "verily think they ought to do"? How many are doing as well as this? And yet it was after all this was true of him that his *recorded* conversion took place. *That* was a conversion from Judaism to Christianity. It implies no change of heart, for his heart was religiously disposed before, except so far as better information and clearer light with respect to the Lord Jesus Christ modified his state. This clearer light was miracu-

lously given, and Paul was ready to receive it because of his sincerity, zeal, and religious devotion, herein again giving us an example of the universal law that those who do as faithfully as possible the duties of life with the light they already have, are the ones to whom more light will, in due time, be vouchsafed.

The conversion of Paul *that is recorded in the Scriptures* was primarily one of the intellect, and not of the heart, except so far as the latter was modified by his clearer views; and this modification itself was based on a firm *religious character* previously formed. For that change in him, answering to what is now called conversion, we must go back of his adoption of one form of religion for another, of Christianity for Judaism, to the time when he began to be a *religious* man.

Merely intellectual changes come more directly into the cognizance of the mind, and then periods may with some degree of accuracy be recognized, but the precise times of the deeper changes of the *heart* are beyond the reach of our observation, both in our own case and that of others. It is impossible for us, out of our own knowledge, to *date* our natural birth; still less are we able to do the same with respect to the heart, which is looked upon, in its true character, by the Lord alone.

LINES TO A. S. ON HIS EIGHTIETH BIRTHDAY.

We come to-night, my honored friend,
With grateful tribute of good-will.
May God's best gifts to thee descend!
Long may He keep thee with us still!

Our century was yet unborn
When first thine eyes beheld the light;
And soon another century's morn
Will rise upon our waiting sight.

Upon her course the constant earth
Around the steadfast sun has rolled,
Till, since the hour that gave thee birth,
The tale of fourscore years is told.

Through days of childhood, — onward then,
Through youth and manhood, — thou hast passed,
Until the threescore years and ten
Proclaimed the age men call the last.

For, in their blindness, few can see
What lies beyond this mortal span.
How, as from sapling grows the tree,
So grows the angel from the man.

The fulness of all earthly life, —
Old age, — in God's intent, is given
To be the end of care and strife,
The very vestibule of heaven.

Nor doubt we that when thou shalt look,
To find the brightest, happiest page
Recorded yet in thy life's book,
'Twill be thy present green old age.

And yet it is a thing of naught, —
An airy phantasm of the mind.
Thou art not old: thy life, thy thought,
Thyself: none younger can we find.

Who live for heaven, can ne'er grow old.
When drop their fleshly forms away,
The spirits which those forms enfold,
Grow younger through eternal day.

So, as our gifts of love we bring
To thee, who lovest heavenly truth,
No dirge for vanished years we sing,
But songs of everlasting youth.

THE POETRY OF WILLIAM MORRIS.

It is only about ten years since the reading-world were astonished and delighted by the appearance of a new poem which carried one back to the early days of poetry, to the times long anterior to the artificial school inaugurated by Pope, when men studied poetry of Nature herself, under the blue sky, companioned with green trees, lowing kine, merry birds, and sparkling brooks and lakes. The writer seemed to have imbued himself with the spirit of the early Greek poets, who wrote in the youth of the world, when everything which nature had to tell was listened to with rapt attention and joyous earnestness. This new poem contained no deep philosophy to puzzle men, and no reference to the wisdom, the follies, or the fashions of the day. While reading it one might almost seem to himself to be living centuries before the Christian era. Here the Argonauts set forth upon their perilous voyage; we form a part of the crew of the fifty-oared ship, the Euxine spreads before us her boundless waters surrounded by mystic lands, thronging with marvels. Jason looks with eager longing to the land of the golden fleece. The Cernean women tempt the mariners. Jason leads the battle against the Doliones. Hylas is led away by a nymph. The Symplegades in vain seek to crush the ship. These, and countless other dangers are all passed, and the wished-for land is reached. The story is an old one. School-boys have read it in their horn-books for generations. But never newer corn from older fields was gleaned than this new writer gathered from the old Grecian glebe.

We had not done with this charming view of the old-time world, nor had it lost any of its freshness, when once more the poet burst upon us with something better yet. What lover of poetry can forget the time when he first read "The Earthly Paradise"?

"This is better than translating Homer," cries one enrap-

tured critic; and the sentiment was applauded by all who read the book. The calm judgment of the ten years which have passed since this delightful book was published has hardly changed the opinion of critics respecting it. Both in itself, and in the effect it has had upon sympathetic minds, we think it one of the foremost books of poetry of our time. William Morris, when he wrote it, was not much above thirty; he has now but just passed forty. From his youth possessed of ample means, he has chosen to pass busy days in useful labor, and evenings in building up the structures of poetical fancy which have so delighted thousands of readers. He is not one of those who believe themselves born to set the world aright. He is no Hamlet, to dream his life away over the impossible; a broad-shouldered, red-faced Englishman is he, a believer in the practical, an admirer of the good, the beautiful, and the strong. Thus he speaks of himself and his poem, —

> "Of Heaven and Hell I have no power to sing,
> I cannot ease the burden of your fears,
> Or make quick-coming death a little thing,
> Or bring again the pleasure of past years,
> Nor for my words shall ye forget your tears,
> Or hope again for aught that I can say,
> The idle singer of an empty day."

He has learned his art of Chaucer, he assures us; and he has all the freshness of his master. The politician's shrewd view of men and events, which Chaucer never conceals, is wanting in our poet, but its absence is not felt, for, so charmed are we by the continually-changing scenes through which he takes us, that the lack of real men therefrom we care not for. He sends us back five hundred years at once, and so happily does he do it, that we leave the nineteenth century without a regret. The old world in which we find ourselves is so beautiful, that for a brief time it may seem better than the living world of to-day.

"Forget six counties overhung with smoke,
Forget the snorting steam and piston-stroke,
Forget the spreading of the hideous town,
Think only of the pack-horse on the down,
And think of London, small, and white, and clean,
The clear Thames bordered by its gardens green."

We have said that men were absent from this poem. By this we mean that nature is chiefly looked at, and men but subordinately, and that the men and women of the poem possess but little of the semblance of reality such as distinguish the work of the great poets, as Dante, and Chaucer, and Shakespeare. But while this element of the poem can receive no high praise, his view of nature from one standpoint is admirably presented.

There are two ways of looking at the world. One which may, perhaps, be called the Christian way, embodied in Sir William Hamilton's maxim: "On earth there is nothing great but man, in man there is nothing great but mind;" and better yet, in Swedenborg's sentiment, "Earth is the seminary of heaven." The other way looks upon nature as all powerful, its terrible forces everywhere blindly acting, threatening to crush weak man out of the world; itself eternal; man, a creature of a moment, rapidly hastening to death and annihilation. The latter mode seems to me that in which Morris looks at the world. It is to him very lovely and very sweet. So beautiful is it in all its forms, whether winter or summer, that the greatest pleasure man can know is in gazing upon and drinking in its beauty and sweetness. Death, indeed, will now and then suggest his approach, but the suggestion must be driven away by closer care of the present; for though the world is lovely, life is but short, and after it there is nothing.

"Death have we hated, knowing not what it meant:
Life have we loved, through green leaf and through sear,
Though still the less we know of its intent:
The Earth and Heaven through countless year and year,

Slow changing, were to us but curtains fair,
Hung round about a little room, where play
Weeping and laughter of man's empty day."

It seems strange, at first, that such a poem should be written in these days. The entire absence of any reference to Christianity in it is as marked as in any book written before the Christian era. This, it is true, is in great part due to the character of the tales which make up the poem. Thus runs the plot:

"Certain gentlemen and mariners of Norway, having considered all that they had heard of the Earthly Paradise, set sail to find it, and after many troubles and the lapse of many years come old men to some western land of which they had never before heard."

There they live all the rest of their days, and each month, on stated days, they assemble, and tales are told of the olden time, some of ancient Greece, and some of their own Northland, until the whole year is passed, in each month of which two tales are told. There, in that land, they die, "much honored of the strange people."

But though the tales are many of heathen times, yet they are not all so, and the prologues and epilogues to each month are, we are to suppose, from the poet's own mouth. Yet in none of these is there anything different from the nature-worship which pervades all the stories. But though the poem may seem an anachronism, it is by no means so. There has been no other time since the revival of letters when such a poem could have been written. And while it may seem a thing out of place, I hold it, nevertheless, as much a creature of the times as the gibberish of Bret Harte or John Hay. Perhaps the question, Which is the cause, the men or the times? may appear one of the most fruitless sort. But nevertheless it is true, I believe, that we are all in a sort creatures of that mighty movement of forces which we call "the times."

A striking exception will occur to many. One of the most remarkable facts about Swedenborg, to one who

does not admit his Divine call, and who yet considers the matter, must be the fact of his entire separation from his own generation; and how he is taken out of it and lifted above it, as no man before, not Plato, or Dante, or Shakespeare, lonely men though they were, ever was. Swedenborg is truly the great lonely man, standing alone in his age, uninfluenced by it, looking down upon it from an inaccessible height. But letting Swedenborg be an exception, most men, all men, I may say, must be more or less the creatures of their age.

While we are in the current and are swept along with it, and all others are, in like manner, moving too, our superior gravity and consequent slowness may make it appear that we are driving others before us; and in turn the levity of these last may give to them the appearance that their quickness is due to some expertness of their own. But once out of the current, and it may be easily seen how all alike are forced on, and that this or that individual no more controls the advance than straws floating on a mighty river cause its resistless flow. Nowhere can this be better seen than in reading some page of history of a generation or two back, written by a contemporary with the events there related. We feel quite proud of the superior wisdom which Time has imparted to us over the writer. We wonder at his gloomy prognostications; we laugh at his speculations, which evidently appear to him very weighty. Time has shown commonly that the one were as vain as the other. It is perhaps, in a sort, true, that all this mighty movement called the advance of the times, except the general direction given to the movement, is the aggregate work of individual men. Each one gives his little to make the whole. And doubtless, however small the particular contribution, it colors, though never so slightly, the complexion of the whole. The single soldier, in a grand campaign, has but little to do in the general operations. He may die of disease, be shot in battle, be wounded and overlooked and die of neglect. No

one misses him, and the result is apparently unchanged. Yet, of course, the united energy of all these single soldiers accomplishes the result which is reached, when it is added to a certain other force which permeates, vitalizes, and directs the whole; namely, the mind of the commanding general. Our campaign is "our times." We are private soldiers, non-commissioned, or subaltern officers therein. We have a general who directs all the movements, let his control be never so much denied. Let those who will call him nature, or force, or the principle of evolution, or any other unmeaning name, to us it seems clear, that the movement of our own and all times is controlled through the spiritual world within and above us by Divine Providence.

There are, I believe, more men nowadays than at any former time, who actually think for themselves in the philosophic sense; who try to find out something of the meaning of things, though they may not succeed therein. In striking contrast, it appears to me, is this to the condition of things at any former time. Take, for example, one hundred years ago. Men began then, it is true, to laugh at authority in religion, to say to their neighbors, how absolutely ridiculous it is for us to believe the things which go to make up the Christian religion. But the most but changed their master. To the Bible succeeded with some the Encyclopedists, to St. Paul, Voltaire, Diderot, or Rousseau. The fact is, no man can live a moment with any sort of comfort or satisfaction without authority to lean upon, if not of one kind, then of another. Every man's comforts, nay, the necessities of his existence, are based upon a knowledge of innumerable things which some persons must have, but he cannot have, from the very inability of the human mind to comprehend more than a minute fraction of what must be known to enable civilized beings to live as they now live. If we would demonstrate everything for ourselves, let us go back to the savage state, and what we do not know, or cannot do, leave uncared for, and undone. But for men in civilized

communities another rule must obtain, and those who do not know must have faith, and believe that others know. So when I say that men now more generally think for themselves, I mean they choose more circumspectly who shall be their leaders, and on whose knowledge they shall rely, as being sufficient for a particular occasion.

It follows, therefore, there are now more leaders than formerly. To compare once more our times with those one hundred years ago (but the comparison would hold good, I think, with any former period), men were divided, quite generally, then, into two camps, both of whom thought by proxy: the orthodox, whose proxy was some moss-grown system of theology; and the freethinkers, who thought as they were told by the men whom I have mentioned, whose system was only destructive, never constructive. But, nowadays, we find leaders in plenty. The camps are numerous. One may select an army to serve in such as he likes. Therefore, it is a characteristic of the times, that it has laid all times under contribution for modes and subjects of thought.

For the content or subject of our thought, we must commonly take what is set before us, according as our circumstances, at the opportune time when we are seeking for an army to enlist in, as most men do when they leave boyhood, shall present this or that for our acceptance. Theoretically all the world is before us "where to choose." But practically we all have as little choice as the customers of ancient Hobson.

It was long ago said that all men are born either Platonists or Aristotelians, by which is meant that they are of one or the other school, not from conviction, or by a process of reasoning, but because their natural bent takes them to one or the other. If this is true of the natural bent of one's mind, it must be as much so of that which the mind finally makes its own, by absorption from the subjects of thought which it finds waiting for it. A poet, writing nearly three hundred years ago, has expressed this idea perhaps even stronger than I would:

"Yet hath the soul a dowry natural,
And sparks of light some common thing to see;
Not being a blank, where naught is writ at all,
But what the writer will, may written be.

"For Nature in men's heart her laws doth pen,
Prescribing truth to wit, and good to will;
Which do accuse, or else excuse all men
For every thought or practice good or ill."

Morris has gone back at least five hundred years for the newest part of his form of thought; for the rest at least two thousand. But the subject of it was the current thought of his time. When he looked about for the content of his thought, he found nature-worship all about him. In 1859, Darwin's "Origin of Species" was published. It at once circulated among all classes. The French, Germans, Dutch, Italians, Russians, and many other nations read it in their own tongues. No other book of this age has had so many reviews, pamphlets and books written upon it. Some time ago an industrious German published a catalogue of Darwinian literature, containing thirty-six octavo pages of titles of works, and names of three hundred and twelve authors. Men had talked a good deal about mother Nature before, and how, if we would but consult her in limestone crag, and toe of frog, and such like, she would account for everything, making what seemed mysterious as clear as the day. But here was a book which gives, after you have granted a few very plausible premises, a logical explanation of how everything and everybody might be, and perhaps has been, produced out of a very few germs.

This doctrine gained ground rapidly. Almost every one talked about it whether he had read Darwin's book or not, and the talking about it has been pretty general ever since. Then one of the greatest thinkers of the century began about the same time to attract general notice and to influence thought; a thinker whose metaphysics is as easy to read as poetry, and easier than that which men in the eighteenth century called poetry, and than much of that, even, which

passes for poetry nowadays. We speak of Herbert Spencer. His influence was soon immense. He had begun to make his impression upon the English reading public before the "Origin of Species" was published; but, as early as 1860, he had already acquired great reputation as a philosopher, and had, if not as extensive an audience as Darwin, perhaps one, as a whole, quite as intelligent.

These two men had influenced the thought of those who were then beginning to lay about them for something to think about, and some one to guide them in the process of thinking. How natural, then, it was for the future poet to be at once a follower of Darwin and of Spencer. For this, too, is a characteristic of these times over other times: men may give divided homage; pick from this poet a choice morsel, another from that philosopher, and a third from the other politician; follow them all far enough to get hold of these, and refuse to proceed any further with either. We suspect, therefore, that our poet has drunk at both the Darwinian and Spencerian fountains.

We think we trace in him some of the effects of each draught. On the one hand, he is a devout worshipper of beautiful nature, all-powerful, and all-producing, than which there is nothing better to study: not man, for he is a mere creature of nature, born yesterday and dying to-morrow; not heaven, for we know not that there is any such thing, there may be, but probably not. Herein I perceive that Darwin has had his influence upon Morris. This is one way, and an easy way of following Darwinism to a mental resting-place. On the other hand, Nature, beautiful though she is, and worthy of all wonder and admiration, is to our poet inexplicable. Herein I see a reproduction of Spencer, who thus says:

"The sincere man of science, content to follow wherever the guidance leads him, becomes by each new inquiry more profoundly convinced that the Universe is an insoluble problem. Alike in the external and internal world, he sees himself in the midst of per-

petual changes, of which he can see neither the beginning nor the end. If in tracing back the evolution of things he allows himself to entertain the hypothesis that all matter once existed in a diffused form, he finds it utterly impossible to conceive how this came to be so, and equally if he speculates on the future, he can assign no limit to the grand succession of phenomena ever unfolding themselves before him. . . . In all directions his investigations eventually bring him face to face with the unknowable; and he even more clearly perceives it to be the unknowable. He learns at once the greatness and the littleness of human intellect, its power in dealing with all that comes within the range of experience; its impotence in dealing with all that transcends experience. He feels with a vividness which no others can, the utter incomprehensibleness of the simplest fact, considered in itself. He alone truly sees that absolute knowledge is impossible. He alone knows that under all things there lies an impenetrable mystery."

I find this Spencerian doctrine translated into exquisite verse, and added to the nature-worship derived from Darwin, furnishing such philosophy as there is in the "Earthly Paradise." We cannot find, then, I believe, the slightest anachronism in the spirit of this book. We have two of the latest leaders of our modern thought directly inspiring the sentiment and the philosophy of it. The worship of nature is the immediate outcome of the theories of the great experimentalists of the evolution philosophy. The despair born of the contemplation of her mysteries is a natural result of the doctrines expounded by the great philosopher of that system. Yet the Nature which Morris calls on us to admire, we cannot but admit, is worth admiring, and if his philosophy is correct, there is nothing better to do than to admire it. To lie on one's back all the livelong day, and drink our fill of it, when the weather is fine; and when it is not to stay within doors, and try to live in the past by telling of the good days we have seen: this is Morris's highest good, as I gather it from his greatest poem.

But the function of the great poet, and of the mediocre poet, too, ought, surely, to be something higher and nobler than this. Shall our eyes always rest satisfied with the covering,

so as never to seek to gaze upon the inner glory? Shall we always stick in the letter, and never know the beauty of the spirit? Must our eyes always be bounded by hard earth, and never see a glimpse of the real universe within, shaping this ultimate sphere of rude matter and making it plastic as potter's clay? But such shall be our condition, if the poets and other teachers of men whose office it is to look farther than the surface do not help us. Morris is felicitous in phrase, quick to see external beauty, sympathizing with and reverencing Nature in all her works, but chiefly when the weather is fair, when the south wind blows, the sun shines, the birds sing, the trees wave in the warm wind with fullest dress of foliage, and when ripening orchards and fields give promise of an abundant harvest, which, garnered in, shall fill the store to keep out, next winter, by bright firesides, the cold and discomfort of dreary storms.

Surely, a poet should teach us a higher and a better lesson. And if he cannot, we must deny to him the name of poet, except in a sense which will place him but little higher than the mere story-teller. And that, is, we believe, the place which Morris must fill. A pleasant story-teller indeed, who may well beguile us when, weary with more serious work, we desire mental rest. But of him no great lesson is to be learned, and no inspiration to be gained, to help us to live better than we ever have before, and no glimpse to be had through him of the inner mystery of things.

For a great poet this age must still wait. I cannot conceive of his coming from the philosophic schools which now are exercising so great an influence. No man can be a true poet but he who sees something more than nature, something higher and deeper than that which he in this world treads upon. Perhaps, in the course of time, there shall come a man, born of the new age and its doctrines, who shall teach the world that poetry is akin to religion, that the poet is a helper of men to see the spiritual world, and not the mere groveller in the dust of material things, pleasant though that occupation may seem to be.

UNION OF TRUE FAITH AND GOOD LIFE.*

It is a fact of special significance that the chapter of the work "On the New Jerusalem and its Heavenly Doctrine" next succeeding the introduction, is entitled "Good and Truth;" that this chapter treats of the importance, to the man of the Church especially, of knowing what good and truth are; how one regards the other; and how they are mutually conjoined; that they should be one and not two; that they proceed in conjunction from the Divine, that they are in conjunction in heaven, and, therefore, that they should be in conjunction in the Church.

Since this relation of good to truth, and the necessity of their conjunction, occupy the first place in the doctrine given by the Lord for the use of the Church of this day, we may with safety infer that the end of their conjunction will rule in all His Providential operations. And we may be sure that we shall best understand the nature and the tendency of events which are occurring, when we think of them as looking to the end of the union of what is good with what is true, — when we think of them as looking to the end of connecting better living with truer knowledge.

It has been, in the New Church, a special cause of rejoicing and of encouragement, that false doctrines which have prevailed in the religious world have been passing out of sight, that better views are becoming more and more common, and that evidences are seen on every hand of the presence of the light of the New Jerusalem.

This is indeed a cause of rejoicing; and, in the obscure state in which we are, it sometimes appears to us as if this alone were the great desideratum. Not so do the doctrines teach, and not so the Providential indications. With this fact which we observe, and which delights us so much, is connected another fact, and one of the very greatest signifi-

* Read before the Massachusetts Association, April 12, 1877. Printed by request of the Association.

cance: the demand of better living. There have prevailed, in the administration of the affairs of civil government and in mercantile pursuits, courses of action, if not as far removed from what is just and good, as former religious teachings were from what is true, yet certainly very far removed. And cotemporaneous with the demand and supply of better teaching, in the Divine Providence, come the demand, and, to some extent, the actuality of better living. Abuses of governmental administration have been brought to judgment. Using politics as a means of selfish exaltation and emolument, which has heretofore been permitted, and seemed to prosper, is receiving a most marked check. A sense of the injustice and the wickedness of seeking to make the country serve its servants, instead of their serving the country, has, in Providence, come to prevail to such a degree, that civil service reform, which has appeared impossible, is so generally demanded, and insisted upon, that it seems likely, in some good measure, to be secured. And in this we see good coming, *pari passu*, with an equal step, perhaps, with truth.

If we think of the business community, we see evidence of the same fact. There has been in conducting business affairs a similar remoteness from right principles to that which has existed in the civil service. The apparent, and to a great extent, the professed aim in business has been, not from love of the general weal, to meet and supply in the best manner a general need, but rather to acquire wealth and position to the man of business himself. It has not been the aim of men of business to find their good in the general well-being of the community, but merely to use the community as a means of promoting their own good.

The course of things in business affairs which has heretofore existed, and which has, we cannot doubt, for wise reasons been permitted, is of the following character:— periods of what is called mercantile prosperity, and periods of business depression, have alternately succeeded each other.

When men do not look at the real use of their business

to the community, and when it is their controlling aim to enrich themselves, as they are really doing violence to the true order of human association, they must be brought frequently to judgment, or the condition of the world would become intolerable. Hence the permission of panics, and periods of business disaster and depression.

Heretofore these periods have been of comparatively brief continuance. They have been succeeded by so-called business prosperity, and rapid accumulations of wealth, to be followed, not remotely, by financial troubles.

These alternations have succeeded each other, heretofore, with such regularity, that when the night of disaster has come, and has continued for a year or two, perhaps, it has been expected that the day of prosperity would dawn very soon.

In regard to the present period of financial depression, the ordinary law does not appear to apply, and the auguries of its termination have failed. It has been said again and again, that after such a time, or after the occurrence of such or such an event, business will revive, and financial prosperity will return. But the looked-for change does not come.

May it not be that the time has come for a change in commercial affairs, analogous to that which is taking place in regard to civil service? May it not be that as it is coming to pass that those who are in office shall be qualified to serve, and shall serve the country, instead of making the country subservient to them, so it is, in Providence, coming to pass that business shall serve the community, and the community only secondarily serve business?

It may be that those periods which are the special gratification and delight of the love of making money at the expense of the common good, are no longer permissible; and that moderate financial prosperity is hereafter to be accorded more especially to those who seek by their business —not pecuniarily to enrich themselves, but to supply a real public need. If this should be so, and we can hardly doubt that it will be, it will be another evidence of the conjunction of better, truer views with better living.

What, in these circumstances, is our duty as members of the New Church?

We certainly have a special duty, because we profess faith in that doctrine, the first article of which relates to the union of goodness with truth. We look upon the importance of a true civil service, and of right methods of business, not from obscure general principles, but from the most definite and exact knowledge. If the general public, with its comparatively obscure doctrine, is, in Providence, uniting so much good with it, certainly, we should not be lacking, but should, according to our better knowledge, be more wise and more active in our application of true principles in our civil and business relations.

It is not to be denied or overlooked that there are tremendous obstacles in the way of establishing a true civil service, and in the way of carrying out such principles in business as the doctrines show us clearly to be the right principles. And we must not forget that all these obstacles exist in ourselves. The removal of these obstacles involves much labor, and, it may be, much suffering. In order that the good may be united with the truth which we have, this labor must be performed, and the suffering must be patiently borne.

What we need to do is to cease to give the prominent place to a love of distinction, or to a love of the natural ease and position which wealth gives. When we put away these things we shall become receptive from the Lord of a love of being useful. And when this love becomes predominant, and when the cravings for honor and ease are put down, and the greed of wealth no more rules, we shall find that we have, and can obtain enough for the good uses dependent upon us.

Just in the degree that we remove these obstacles, and come to desire and to use honor and wealth as means of usefulness, just in that degree do we unite good with our truth, and just in that degree do we contribute to the life and spirit of true civil service, and the right ordering of business.

BOOK NOTICES.

COMMENTARY ON THE REVELATION OF ST. JOHN. By the REV. WILLIAM BRUCE. James Speirs, 36 Bloomsbury Street, London. 1877. 1 vol. pp. 458. Price $3.50.

THOSE who are familiar with the previous publications of Mr. Bruce will need no commendation of the present volume, beyond the statement that it is written on the same general plan, and combines the same excellent characteristics, as its predecessors. His commentaries on Matthew and John are standard works, filling an important place in every well-furnished New-Church library. They have proved themselves not only useful books for consecutive reading, but especially valuable for close study and reference. Ministers, Sabbath School teachers, and others who are engaged in the minute investigation of the Scriptures, have found them exceedingly helpful. For ourselves, we can truly say that we should hardly know how to do without them.

The plan of these commentaries — which is followed, as was said, in the work before us — is to unfold, verse by verse, and phrase by phrase, the internal sense of the text as it comes under consideration. Enough of explanation and comment is given to effect this object with all needful clearness, and yet without tedious verbosity. The author brings to his task the ripe experience of a life spent in studying and teaching the Heavenly Doctrines, together with a loyal devotion to them, from which he never swerves. He writes with the single purpose of giving expression to the deeper meaning of the Holy Word, in accordance with the principles taught by Swedenborg. For this reason his works are singularly free from any conjectures or speculations of his own. They are positive and definite, without being unpleasantly dogmatic. To the best of our knowledge and belief, he is a guide on whom the seeker of New-Church truth can implicitly rely.

Whatever qualification we have to make to the foregoing words of approval, would find its natural expression in a desire which we have sometimes felt, in consulting the earlier volumes, for a more exact and particular explanation of the literal sense. The parable of the Good Shepherd, in the tenth chapter of John, may serve for an example. There are many well-known facts touching the relation between the Oriental shepherd and his flock, which throw

light upon the spiritual as well as the literal sense of the passage; but Mr. Bruce scarcely alludes to them. Again, the parable of the ten virgins, in the twenty-fifth chapter of Matthew, is better understood, if, as the general basis of thought concerning it, one has a correct idea of the ceremonies formerly attending a Jewish marriage; but our author says nothing on this subject. These defects, however, if such they can be called, are wholly defects of omission, and can be easily supplied from Bible dictionaries or other works of similar character; and this may be the reason why they were made comparatively little account of.

But this objection cannot be brought against his last volume, treating, as it does, of a book of Scripture, which has the smallest possible foundation in literal verities. A commentary on the Apocalypse must, of necessity, be an explanation of its spiritual meaning, inasmuch as, by common consent, no merely natural interpretation of it is intelligible. Nor does the literal sense appear to suggest very much in the way of historical allusions or local customs, which can be taken as a definite basis of higher truth.

In the carrying out of his plan, Mr. Bruce receives, of course, the most abundant and valuable aid from Swedenborg's two works on the Apocalypse. While acknowledging his indebtedness to these works, he yet shows wherein his own book differs from them, and how he hopes that it may supplement them, as appears by the following extract from his preface: —

"A revered friend, now in heaven, whose counsel and encouragement have greatly lightened my labors, was of opinion with me that the Revelation, which is peculiarly a book for the New Church, was less studied by New-Church people than its great importance demands. We thought that if the substance of the *Apocalypse Revealed* and the *Apocalypse Explained* were cast in a somewhat different mould, and presented in an accommodated form, a book might be produced that would serve as an introduction to the perusal and study of these great works. The present volume is the result of an attempt to effect this object. It has been my aim to draw out the practical lessons of the various incidents of this mysterious book more directly than it was consistent with Swedenborg's purpose to do."

There is one criticism that we feel disposed to make, which is of minor consequence, and yet, we think, not wholly trivial. What authority have we for calling John a *saint*, as is done in the title of this work? Such is not Swedenborg's way of speaking about the apostles. But he always calls them plain John, or Matthew,

or Peter, as the case may be. We trust that they are, indeed, saints in heaven, but we do not know the fact; and there is no reason why the New Church should accept as saints any part of those whom the Old Church has canonized, or should carelessly adopt, as a mere form of language, expressions which are based on such assumption. Clear thought is always aided by absolute truthfulness in small things as well as in great. It is always desirable for New Churchmen to think and speak in New-Church ways.

But no slight allusion of this kind can seriously detract from the general terms of commendation in which we desire to speak of the book, and which there is little danger of our making too strong. J. R.

Reason, Faith, and Duty. Sermons preached, chiefly, in the College Chapel. By James Walker, D.D., LL.D. Boston: Roberts Brothers. Price $2.00.

In the April number of this Magazine, we presented to our readers a sketch of the religious and moral instruction given to the young men of Marlborough College, England, under the presidency of Dr. F. W. Farrar; in the present volume we have a nearly parallel summary of the religious influences in our own great college at Cambridge, under a former professor and president.

Strong common sense and clear logic are as characteristic of Dr. Walker's sermons as are Christian fervor, vivid imagination, and warm personal sympathy, of Dr. Farrar's.

The existence and reality of the spiritual world he proves from the existence and reality of spiritual impressions or perceptions (p. 39). The conscience of man, or the moral faculty which distinguishes between right and wrong in relation to the Divine government, he maintains to be a real spiritual faculty by which man is distinguished from the beasts (p. 45). The Divine Providence he regards as "the constant and immediate action of God on every particle of matter in the universe." (p. 65.)

In regard to the test question of Christianity, "What think ye of Christ?" Dr. Walker seems to occupy the position of a reverent and conservative Unitarian. It is remarkable that in a volume of sermons so little of any kind should be said of the Lord; but, when He is mentioned, the author does not hesitate to ascribe to Him Divine attributes.

"What shall I say," [he exclaims,] "of our Lord's personal life, as set forth by the Evangelists? As a manifestation of the Divine in the human, as an independent proof that he came from God, . . . as a sublime and inspiring impersonation of a perfect moral beauty and holiness, . . . its value and importance never have been and never can be overstated." (pp. 403–4.)

Of the Scriptures, also, he speaks reverently, as appears from the following passage, in which Dr. Walker's views upon another important subject appear likewise: —

"On the great and awful themes here involved — God, Christ, the soul, retribution, eternity — I do not think that the speculations of the wisest uninspired men are worth much. I turn to the Scriptures; and here I think I find that the only probation expressly allotted to man is the probation of this life. Without necessarily implying that the future state is a fixed state, either to the good or the bad, it seems to me that the doctrine nevertheless is, that we choose sides here, with no reason to expect that we shall have either the disposition or the opportunity to change sides hereafter." (p. 319.)

An elevated standard of morality is forcibly presented in many of the sermons; but the great desire of the reverend president seems to have been to do something to stem the current of materialism, and to lay the foundation of religious character in his hearers, upon the basis of the spiritual perceptions of a good heart and reasonable interpretations of Divine history. W.

A Living Faith. By George S. Merriam. Boston: Lockwood, Brooks & Co. 1876. pp. 282. Price $1.50.

In order to rightly estimate the quality and usefulness of a book like this, the New Churchman must transfer his point of view from out of his own limited circle — which, in a sense, is all the world to him — into the midst of that great multitude who, while religiously inclined, while giving much time to the exercises of piety, are yet very far from grasping the simplest principles of a rational faith. Taking this point of view, we have little else but hearty commendation for Mr. Merriam's work. It is pleasant to see that one who evidently has little or no direct acquaintance with the doctrines of the New Church should yet be the medium of giving so much that is genuinely good and true to others. And this pleasure is enhanced when we learn that the thirty-seven chapters into which the work is divided have already done good service, as

editorials or communications, in one of the most widely-circulated religious weeklies of the country.

The general intent of the work, as implied in its title, is to exalt "a living faith" — a faith that becomes a constituent element of the man, embodied in his life, wrought into his character — above all mere intellectual beliefs or emotional experiences. This idea is brought out with much distinctness in the chapter on "The Substance of Religion," from which we make the following extract: —

"The supreme message of the Gospel is a call to right living through the Divine help. Its revelation is of a God who gives His very life to draw His creatures into His own moral likeness. And, applied to ourselves, the meaning of Christianity is that we are to be Christ-like. In every relation of life, in every situation that arises, we are to aim at the right action. Christianity means to the merchant that he should be honest; to the judge, it means that he should be just; to the servant, that he should be faithful; to the school-boy, that he should be diligent; to the street-sweeper, that he should sweep clean; to every worker, that his work should be well done. It means that conscience should be law, and that conscience should be inspired by love." (pp. 48, 49.)

Not the least attractive feature of this book is the excellent spirit that everywhere pervades it. The author utters his convictions with no uncertain sound, yet he "speaks the truth in love." He is a vigorous dissenter from the popular view of religion, yet he ever expresses his dissent in a gentle, kindly way. Witness the following timely rebuke of that teaching with which so large a portion of the religious world seems, to-day, to be in sympathy. It occurs in the chapter on "The Simplicity of It": —

"We read of Mr. Moody's using this illustration: 'When, in the old days, a slave ran away, he was in deadly peril so long as he was on American soil, but the very instant he stepped across the Canada line he was absolutely safe. So,' said Mr. Moody, 'you may step, in a moment, from the kingdom of sin to the kingdom of Christ, and be secure.' Now, that illustration seems to us likely to mislead. Practically, no man escapes from the bondage of sin in a moment, or in a day, or in a year. He may set out to escape. He may turn squarely about and begin to forsake his evil habits, and from the very first he may have a joyful sense that God is his helper. But he is somewhat like the slave when he first set his face toward the North Star, with a thousand miles of travel before him, with difficulties and dangers enough to tax his every resource. . . . Religion is not an escape from punishment. It is being good, and doing good. Any one who sees a chance to do right, when he is tempted to do wrong, . . . may begin in that very act to live a Christian life." (pp. 61, 62.)

As New Churchmen, we could wish that one who is so keen to discern the sophistries that still encompass the popular estimates of what constitutes religion and a religious life, might also be able to grasp more clearly those leading doctrines of the sole Divinity of the Lord and the Word which must ever underlie "a (truly) living faith." And yet it is the failure to distinctly affirm them, together with the occasional looking aside for that which should be found in an acknowledgment of them, that we regret, rather than any direct or implied denial of them. To fall short of the truth is immeasurably better than to reject it.

In the chapter on "A Dying Belief" — in which he argues against the doctrine of "Endless Punishment" — we could also wish that the author had entered more deeply into his subject. But even here, while he reaches results that are inconsistent with both the letter and the spirit of the Divine teachings, his views are of the better kind, asserting the indissoluble connection between sin and suffering both in this world and the other.

A few further extracts will be more efficient in setting before our readers the excellences of this work, than any additional words of our own:

"It seems to us of the highest importance that the great characteristic, the chief aim and occupation, of this (the Sunday) service, should be *worship*. Worship in its full sense — the soul's communion with God through prayer and adoration — is the noblest, the most elevating act of man. . . . The gathering of a company of Christian worshippers on the Sabbath, all set free from the habitual press of occupation and care; each seeing about him familiar and friendly faces; all consciously joining in a common faith, and hope, and love; all seeking the face of one Father, — such a gathering has unequalled capacity to lift men upward into strong joyful consciousness of Divine things. In the confluence of all these single streams there is a great reservoir of power, a force, if it is rightly brought into play, to lift the heart upward, as a wave lifts the swimmer." (pp. 71, 72.)

"The work of the present hour — whether it be the student's lesson, the carpenter's job, or the preacher's sermon — is God's direct gift and message to us. To do it faithfully is, for the time being, the whole of the Law and the Gospel to our souls. The ultimate results of it are beyond our reach and knowledge. They are God's business. Ours is to do with our might whatsoever our hand findeth to do." (p. 65.)

W. H. M.

MONTHLY NOTES AND COMMENTS.

Meeting of the Massachusetts Association.

We publish as a supplement to this number of the Magazine, the Journal of the April meeting of the Massachusetts Asssociation. It is impossible that any merely official record of proceedings, however faithful, should convey an adequate idea of their life and spirit. Nor shall we now undertake to make good this deficiency, except in the most general way.

The meeting was well attended, about five hundred persons being present. Reports from societies showed them to be, with few exceptions, in a prosperous condition, quietly performing their duties to their own congregations, and the general public. The Association itself, in its corporate capacity as the New-Church Union, made good its claim to the support of its members, by its exhibition of active work accomplished. The Presiding Minister, Rev. Joseph Pettee, is fully occupied in the service of the Association, and receives his salary from the Union. In addition to this important use, the Union also maintains the free library and reading-room, in Hamilton Place, which have, for some years past, been proving themselves indispensable auxiliaries of the Church in Massachusetts.

The members of the Association, in common with the rest of the community, have felt the financial pressure of the times. In consequence of this, a deficit of $1,700 was reported by the treasurer. It is pleasant to be able to record that the greater part of this amount was made up by voluntary subscription at the meeting, and that steps were taken which promise to remove all causes of pecuniary embarrassment in the future.

As a general rule, the Association itself is obliged to pay little attention to business matters, these being left to its coördinate body, the Union, which is organized for that purpose, and holds its meetings at a different time. One advantage of this arrangement is, that the Association is left more free to fulfil the ideal of a Church in larger form, by attending almost exclusively to matters of spiritual import. At every one of its recent meetings, reports have been rendered by various committees, on subjects of this kind, which have usually been treated in their relation to the practical

duties of societies or members of the Church. The discussion drawn out by these reports has generally been of an elevating and helpful character.

At the meeting, last October, the questions of preparation for the Holy Supper, and the duties of the Church to the Sunday School, were considered. At the late meeting in April, the most important communication was a report from the Committee of Ministers on the translation of the Scriptures into English. This report, which was unanimously agreed to by the ministers — eighteen in number — was a clear presentation of the principles which should govern in attempting to convey the meaning of the sacred text to children, and others more or less intelligent, who are unable to read it in the original languages. It will be published as an article in the July number of the Magazine.

Mr. Silver's Eightieth Birthday.

Quite a number of prominent New Churchmen, both among the clergy and the laity, are still living, who have reached the advanced age of about eighty years. Most, if not all of them, are in the enjoyment of good health, and continue to perform useful service for the Church. But of none of them, probably, can it be so emphatically said that they are engaged in the active duties of life without cessation or abatement, as of Rev. Mr. Silver. He fills the office of pastor to his new and growing society with all the vigor and earnestness of a young man.

On his eightieth birthday, the third of last April, a goodly number of his congregation and other friends gathered at the vestry of the church in Boston Highlands, to offer him their congratulations, not omitting a more substantial token of their regard. The poem, which we print elsewhere, was read among other exercises of the occasion.

Woman as a Reasoner.

Some of our readers were disturbed by an expression which occurred in the notice of Miss Martineau's Autobiography, in the May number of the Magazine, to the effect that there is no authenticated case of a well-known woman reasoning on religious subjects, who has not been brought to infidelity. We are disposed to consider this remark too sweeping; but as it was simply a historical deduction of the writer, we decided to leave it as it stood,

thinking it could do no harm and might stimulate thought upon the subject.

It seems proper for us here to say, that, for the sake of greater fulness and variety, we have adopted the practice of having book-notices prepared by different persons, whose initials are appended to their articles. While we shall, of course, endeavor to assign this work only to those in whom we have confidence, we disclaim the idea of being held responsible, as editors, for all their opinions.

We would say further, that all doubts or questions raised by any of the communications which we publish, will be kindly and candidly considered, when brought to our notice.

Signs of the Time.

Rev. Joseph Cook's Lectures. — We referred in our last number to the course of lectures which the Rev. Joseph Cook is delivering on Monday forenoons, at the Tremont Temple, Boston. As these lectures are reported in full in one of the leading daily papers, and as they have attracted attention in all parts of the country, it seems proper to make more than a passing allusion to them here.

Mr. Cook's avowed purpose, as we understand him, is to apply what he calls the "scientific method" of reasoning to all subjects of religious thought. That is to say, he undertakes to establish and defend theological tenets by axiomatic proofs or inductive logic. His earlier lectures were directed against Huxley and other scientists, whom he essayed to meet and overcome on their own ground. Latterly, he has taken Theodore Parker as his nominal opponent, while attempting to prove, in the manner aforesaid, the doctrines of the Trinity and the Atonement.

In order to deal with the former of these two subjects, after his chosen method, he has been obliged to depart very far from the ordinary Calvinistic view of it. He denies altogether the idea of a Trinity of persons, "in the literal or colloquial sense of that word." He says that "three *persons* never meant, in the standard discussions of this truth, three *personalities*, for these would be three Gods." Again, speaking still more emphatically, he declares: —

"For one, I had rather go back to the Bosphorus, where I stood a few months ago, and worship with that Emperor" (the Sultan of Turkey)

"who lately slit his veins and went hence by suicide, than to be in name only an orthodox believer, or in theory to hold that there is but one God, but in imagination to worship three Gods."

In his effort to explain scientifically what the Trinity is, Mr. Cook uses the illustration of solar radiance, which he divides into three parts: light, heat, and color. He affirms that each of these parts has qualities peculiar to itself, and incommunicable to the other two; that neither is perfect without the others; and that the three together make a complete whole. He draws out this analogy into many minute particulars which it is unnecessary to mention. His method of reasoning is sufficiently indicated when we have said that, in light, color, and heat from the natural sun, he finds his respective comparisons for Father, Son, and Holy Spirit.

When we first read the lecture in which these ideas were set forth, we were much impressed by it, and fancied that the public was going to be treated to something resembling a New-Church exposition of the subject. In taking the sun for his illustration of the Divine life, however faultily the illustration was carried out in its details, Mr. Cook had hit upon a comparison more familiar than any other to the readers of Swedenborg, and one most true and beautiful in itself. How far it removes him, we said, from the slightest suspicion of tri-personality! If he continues preaching in this vein, there will be little left of old-fashioned Calvinism, when he comes to the doctrine of the Atonement.

But when he *did* come to the doctrine of the Atonement, he had forgotten all about the sun, and its heat, light, and color. He reverted hopelessly to the idea of two persons, one of whom, by His undeserved sufferings, reconciled men to the other whom they had offended. In discussing this theme, he does, indeed, labor hard to divest it of its most forbidding aspects. He endeavors to prove that the Lord's death was not the means of appeasing an angry God, so much as of softening obdurate human hearts. But it is a doctrine of persons, nevertheless, as his favorite example of Mr. Alcott, the Concord school-master, plainly shows. This eccentric individual was accustomed, in his days of school-teaching, when any of the boys had committed a misdemeanor, to have them punish *him*, instead of his punishing *them*. And this, says Mr. Cook, is the way in which a reconciliation is effected between God and man by the blood of Christ.

On the whole, we cannot say that we think the "scientific method" is proving very successful. Thousands go to listen to its expounder, who is quite vehement in his oratory, and original in his rhetoric. But we are reasonably sure that many of them do not understand him, and that a considerable part of those who do, are not convinced. The representatives of New-England orthodoxy, in whose interest the lectures are delivered, are, of course, present in goodly numbers, and, we presume, are well pleased. To us, the most interesting feature in the whole performance is the change which is shown to be going on in orthodoxy itself, not the least significant proof of which is the fact that it feels the need of defence from the "scientific method" at all.

Palestine again. — In our May number we mentioned a rumor we found in an influential London journal concerning the efforts of the Jews to get possession of Palestine. A correspondent has kindly sent us some information on the subject from a Jewish source. It is contained in the following remarks from the *Southern Herald*, of Gaffney City, S.C., made, as we understand, by a Rabbi residing in that place. Our readers will notice that he scouts the idea of any general return to Jerusalem: —

"I wonder that practical men, especially men of the press, who are distinctively practical, should not see that such an idea is nothing more than a dream. The poor of our people have, in all ages, gone in numbers to Jerusalem, because the charity of wealthy Hebrews was directed there. The movement of this year is not at all exceptional. Jerusalem is, and probably always will be, the refuge of the poor learned Jews of all the orthodox persuasion. They go there to devote themselves to study, and the munificence of their brethren supports them there; but as for the formation of a Jewish State, I do not think that any of the prominent Jews entertain such an idea. A State under any other constitution than that of the Bible, would not be a Jewish State, and to live up to the political constitution of the Bible, in its details, would not, at this day, be practicable. To change that constitution would be improper; to retain it would be impossible. We do not wish to have an exclusive State. That implies the rebuilding of the temple at Jerusalem, the re-institution of sacrifices, etc. No; our idea of our mission is not to return to Palestine; it is that God's providence has taken us from there and scattered us among all the nations of the earth, to spread abroad the knowledge and influence of that book which we have carried through the ages, and make it the standard book of religion. I do not see any benefit to our religion possible from the formation of a political State. It would be an attempt to undo what God has done. There may be some who entertain the hope that everything will

yet be arranged as before the destruction; but the centuries that have passed cannot be denied, they stand between the old and the modern times. As you cannot rebuild Rome, as she was in olden times, so you cannot again build up Jerusalem as it was; and every change from that model would be a sacrilege in the eyes of the pious. I hardly think many of our brethren in this land would be willing to exchange America for the soil of Palestine. Our numbers now are such, that it would not be possible for us all to live in Palestine, and a partial return would not be what it ought to be. Besides, the resources of that country are not now such as would render an independent State, able to exist there, except by the mercy of other States. Furthermore, we must recognize that in this day all the tendency of the world is toward the separation of politics from religion. Why, then, should the Jews be expected to turn their backs upon the progress of the world, and be the first to lay the foundation of a religio-political State? No; no one can wish that. Should we again have a Jewish State, a Catholic State, a Protestant State, it would throw the world back into many centuries. I do not mean to say that Jerusalem is not an interesting city to us, — that I, as a Jew, have not a particular interest in it, as the cradle of my nation; but I love it in an intelligent way."

The Pope in Palestine. — Speaking of Palestine, we are reminded of the following paragraph which we have lately noticed in a number of the *London Graphic:* —

"The *Journal of St. Petersburg* makes a remarkable statement to the effect that the Pope has designated Monseigneur Beckx, now general of the Jesuit order, as the only person capable of successfully maintaining, after him, the struggle in defence of the Church upon which he has entered. Father Beckx, seeing Romish power to be irrevocably doomed in Europe, hopes to gain a footing for it in Asia. His plan is to buy Palestine as cheaply as he can get it from the Porte, and make Jerusalem the Rome of the future. Negotiations for this purpose are being carried on with great vigor between the Vatican and the Porte, by means of the Patriarch Monseigneur Hassoun. A railway is to be laid between Jerusalem and Bethlehem, and Joppa is to be made a first-class harbor. It is hoped that many rich families of Europe professing the Roman faith will gather round the new papal kingdom, and countless profitable pilgrimages are looked forward to. In consideration of the great favors to come, Monseigneur Hassoun is reported to have offered the Porte sufficient funds with which to carry on the war with Russia."

It is difficult to believe that there is any ground whatever for this statement; and the last clause gives a savor of absurdity to the whole. Nevertheless, there are reasons for thinking that, however exaggerated and distorted, it may rest on some foundation

of truth. Father Beckx is known through Europe as one of the ablest and most devoted of Roman Catholics; as his position at the head of the Jesuits proves. It is well known, too, that the papal government struggles violently against the loss of the dominions of which the Pope was sovereign prince. They are now absorbed into the Kingdom of Italy; and the Pope is no longer reckoned among earthly potentates. The men who are the actual heads of the papacy — the power behind the Pope — are believed to dread the effects of this. The weakness of the Turkish empire may encourage them to make an effort to get possession of Palestine, that the Pope may be again a temporal sovereign. Nothing has sustained the Turkish empire, for some generations, but the jealousies of the European powers as to who should possess its provinces when they slipped from its feeble hold. Neither England, Germany, or France would be willing that any other of the three should possess Palestine. But they might be content to see it a papal dominion, the neutrality of which would be guaranteed by its religious character. What a strange thing it would be to see the Catholics contending with the Jews for the possession of the Holy Land! One would think the Crusades were come again; not to be fought as before, with the spear and the sword, nor the cannon and musketry, but with money on the one side, and on the other with those weapons of so-called spiritual warfare, which the papacy has always known how to use with marvellous effect.

Dissatisfied Calvinism. — In our last number we spoke of intestine commotions which are grievously disturbing the tranquillity of Scotch Presbyterianism. The difficulties are extending to this country, and in some quarters are already rampant. They come from the fact that this Church has outgrown its old-fashioned, coarse Calvinism; and, though all, or nearly all, of its members are conscious of this, most of them are unwilling to give up their old creeds; while few believe them, and some are heartily sick of them. The Westminster Confession, so-called, was made by a convocation of clergymen and laymen, about one hundred and fifty in number, who sat in Westminster, England, from 1643 to 1649. It was called in history the "Westminster Assembly of Divines." Nearly all its members were Calvinistic. "Appleton's Cyclopædia" says, —

"The Confession of Faith was adopted and ratified by the general

assembly of the Church of Scotland in 1645, and the catechism in 1648, and are still the standards of that establishment. They are now the standard of the English Presbyterian, and of the Irish Presbyterian Church. They have been adopted, with slight alterations, by all the Presbyterian bodies in the United States."

As we understand, all who desire to become ministers in the Presbytery of Scotland must subscribe to this Confession of Faith, and promise to adhere to and maintain it. We found in an English periodical the following extract from the sermon to which we alluded in our former number. It is said, by those who disapprove it, to be coarse in its statements, and to present matters under their worst aspect. But we have seen no denial of its substantial accuracy. Our readers may judge for themselves whether such a faith *can* stand much longer: —

"The Confession teaches that God, for His own glory, has predestinated some men to be saved, but that all the rest of mankind He has predestinated to damnation and everlasting torment in hell. It teaches that while there is no fear of the elect, there is no hope of the non-elect.

"It teaches that by reason of the sin of Adam, apart from any fault of their own, men come into the world wholly defiled in all the faculties and parts of soul and body, utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil.

"It teaches that because of this sin, which they could not and cannot help, they are bound helplessly over to the wrath of God, and the curse of the Law, and so made subject to spiritual, temporal, and eternal death.

"It teaches that even in heathen lands, where they have never heard, and, therefore, have had no opportunity of accepting, the Gospel, they cannot be saved, no matter how earnestly they may frame their lives according to the light of nature, or the laws of that religion which they profess.

"It teaches that of the countless myriads of babes who have died and are dying in infancy, only the elect are saved. For the non-elect, young or old, it has no fate but the unending and unspeakable torments of *hell*. I ask the fathers and the brethren of the Presbytery to say, honestly, if this is the theology which they preach?"

We add an extract from a letter of Canon Kingsley, contained in his Life, just published. The letter was to Rev. F. D. Maurice. Both he and Kingsley were eminent and influential members of the English Episcopal Church; and that one of them should write such a letter to the other, indicates that an intense dislike of Calvinism now exists in a portion of that Church, and is no bar to rank and distinction there. Mr. Kingsley, after speaking of the wide diffusion of Calvinism, goes on to say, —

"What hope would one have, if one did not know that underneath all this lay the strangest unrest in, and dissatisfaction with, and disbelief in it all. I wish I could have some talk with you; for, unless I can get from you some of your moderate and charitable, and two-sided notions, I shall begin to regard Calvin as a child of the Devil, and Calvinism as the upas-tree which Satan planted in the Lord's garden, at the Reformation, to poison all with its shade. The influence of Calvinism abroad seems to me to have been uniformly ruinous, destructive equally of political and moral life, a blot and a scandal on the Reformation."

EXTRACT FROM SWEDENBORG.

"86. Man has a natural mind and a spiritual mind; the natural mind is beneath, and the spiritual mind is above: the natural mind is the mind of his world, and the spiritual mind is the mind of his heaven. The natural mind may be called the animal mind, but the spiritual mind the human mind. Man is also distinguished from a mere animal by this, that he has a spiritual mind, whereby he has a capacity of being in heaven during his abode in the world: it is likewise by virtue of this mind that man lives after death.

"Man, as to his understanding, can be in his spiritual mind, and thence in heaven; but he cannot be as to his will in his spiritual mind, and thence in heaven, unless he shuns evils as sins: and unless he be also as to his will in heaven, still he is not in heaven; for the will draws the understanding downwards, and causes it to be alike animal and natural as itself.

"Man may be compared to a garden, the understanding to light, and the will to heat: a garden is in light and not at the same time in heat, during winter, but it is in light and heat together during summer: the man, therefore, who is in the light of the understanding alone, is as a garden in the time of winter; but he who is in the light of the understanding, and at the same time in the warmth of the will, is as a garden in the time of summer. The understanding also is wise by virtue of spiritual light, and the will loves by virtue of spiritual heat; for spiritual light is the divine wisdom, and spiritual heat is the divine love."—*Doctrine of Life.*

JOURNAL

OF THE

MASSACHUSETTS ASSOCIATION

OF THE

NEW JERUSALEM CHURCH.

NINETY-FOURTH MEETING.

BOSTON, MASS., *April* 12, 1877.

1. The meeting was called to order by the Presiding Minister at 10 A.M.

2. Rev. A. F. Frost was chosen Secretary *pro tem;* and Rev. F. H. Hemperley was chosen his assistant.

3. The credentials of Delegates were called for, from which the following Roll was arranged: —

MINISTERS.

The Rev. Messrs. Joseph Pettee, Abiel Silver, James Reed, John Worcester, Charles Hardon, S. M. Warren, W. H. Mayhew, F. H. Hemperley, A. F. Frost, Warren Goddard, jr., H. W. Wright, and H. E. Goddard.

DELEGATES.

Abington. — Messrs. Joseph Pettee, jr., Jeremiah Towle, and Isaac Robbins.

Boston. — Sampson Reed, Theophilus Parsons, David L. Webster, F. A. Dewson, Charles Harris, Albert Cushman, William J. Cutler, Francis Loring, H. B. Ruggles, Benjamin Randall, F. O. Whitney, Charles M. Reed, Walter Gates, and F. A. Hawley.

Boston Highlands. — H. P. Chandler, C. T. Dunham, J. R. Phelps, J. A. Thompson, W. B. B. Child, and Edward Morse.

Brockton. — T. H. West, B. E. Eaton, Lyman Clark, Rufus C. Kimball, and J. W. Packard.

Brookline. — William A. Wellman, Abram L. Cutler, and Albert Mason.

East Bridgewater. — Alfred B. Parker, Simeon W. Keen, Seth Bryant, and L. W. Richards.

Fall River. — Thomas Almy, T. D. W. Wood, and John Dixon.

Foxboro' and Mansfield. — S. P. Hodges, and E. Jasper Fisher.

Newton. — Edwin Field, and R. M. Pulsifer.

Providence. — D. L. Daboll, Thomas Hope, James G. Whitehouse, and Henry L. Greene.

Salem. — Dr. S. M. Cate, H. P. Nichols, J. A. Founk, and Mrs. S. A. D. Putnam.

Springfield. — Nathan Foster.

Waltham. — George Phinney, Albert H. Shedd, and T. M. Clark.

Yarmouth. — James Park.

4. Reports were read from the following societies: Abington, Boston, Boston Highlands, Bridgewater, Brockton, Brookline, East Bridgewater, Fall River, Foxboro' and Mansfield, Newton, Pawtucket, Providence, Salem, Springfield, Waltham, and Yarmouth.

5. The Orders of the Day were read.

6. The Report of the Executive Committee was read. It was

Voted, That the Report be accepted.

7. It was

Voted, That the time immediately after the religious services be appointed for the ordination of Richard Ward.

8. The Report of the Missionary Board was read. It was

Voted, That the Report be accepted.

9. The Report of the Presiding Minister and Missionary was read. It was

Voted, That the Report be accepted and printed in the Journal.

10. The Report of the Massachusetts New-Church Union was read by the President, J. W. Edgerly. It was

Voted, That the Report be accepted.

11. The Report of the Sub-Committee of the Executive Committee on the Work of the Union was presented by Rev. John Worcester. It was

Voted, That the religious services be postponed until 12.30 P.M., to give opportunity to discuss the Report. Rev. John Worcester, F. A. Dewson, Sampson Reed, D. L. Webster, Rev. Abiel Silver, and Theophilus Parsons participated in the discussion. It was

Voted, That the time for the discussion be further extended. Dr. S. M. Cate and F. A. Dewson made further remarks on the Report. It was

Voted, That the Report be accepted and its recommendations adopted.

As a Committee to solicit subscriptions to pay the debt of the Union, the Chair appointed D. L. Webster, R. M. Pulsifer, and Dr. S. M. Cate. As a Committee to receive estimates from delegates as to the amount that each Society will contribute for the Union the next year, the Chair appointed F. A. Dewson, F. Loring, and Lyman Clark.

12. The Chair appointed to take the collection for the Union, Messrs. Edgerly, Cushman, Hawley, West, Keen, Cate, C. M. Reed, and Shedd.

13. It was

Voted, That a recess be taken till 2.30 P.M.

14. Rev. James Reed baptized the infant daughter of Mr. and Mrs. R. W. Smith. The Presiding Minister conducted religious services, preached a discourse from LUKE v. 5, JOHN xxi. 6, and ordained Richard Ward into the first grade of the ministry.

15. The collection for the Union was $161.61.

AFTERNOON SESSION.

16. The Association was called to order at 3.15 P.M.

17. Roll called.

18. Minutes of the Morning Session read and approved.

19. The Report of the Committee of Ministers on the Proper Translation of the Word for use in Worship, was read by Rev. John Worcester. After remarks by Theophilus Parsons, S. M. Warren, Abiel Silver, and John Worcester, it was

Voted, That the Report be accepted, approved, and printed.

20. Rev. James Reed moved the following, which was unanimously adopted: —

Resolved, 1. That the Journal of the Association be printed as an appendix to the "New Jerusalem Magazine," and that one hundred extra copies be struck off for the use of the Association.

2. That the President and Secretary be authorized to provide for the printing of the Journal and documents, and be requested to condense the reports and other proceedings so far as is consistent with the preservation of their spirit and substance.

3. That the President and Secretary be requested to confer with the editors of the Magazine with a view to publishing in the

body of that periodical such part of the proceedings as is suitable for that purpose.

21. On motion of Rev. Abiel Silver, it was

Voted, That when the Association adjourn, it adjourn to meet at Boston Highlands, at such time as the President may direct.

22. The Committee on Estimates reported, as the result of its efforts, that $3,200 had been pledged for the next year.

23. Rev. James Reed presented the following, which was unanimously adopted, after being discussed by James Reed, John Worcester, S. Reed, S. M. Warren, and Abiel Silver: —

Whereas, The General Convention is the largest body of the New Church in this country, including in its membership nearly all the smaller associated bodies; and

Whereas, It is exceedingly desirable that every part of the Church should be duly represented, and exert its due influence at its annual meetings; therefore, be it

Resolved, That this Association strongly urges upon the societies composing it the importance of sending full delegations to the meeting about to be held in Cincinnati, and of enabling their pastors or ministers to be present during the sessions of the Convention, and of the Ministers' Conference, which meets at about the same time.

24. Rev. S. M. Warren offered the following, which was unanimously adopted: —

Resolved, That it be recommended to the societies connected with this Association, to so much extend the vacation of their ministers as will enable them to attend the sessions of the Conference of Ministers and of the Convention, without shortening their usual period of rest; and that, so far as is practicable, they provide the necessary means for them to attend without pecuniary expense to themselves.

25. The Committee appointed to solicit contributions to pay the debt of the Union, reported that $783 were subscribed, and it was

Voted, That the Report be accepted, and the Committee be continued till the next meeting of the Association.

26. After singing the 71st Selection, and the benediction, pronounced by the Presiding Minister, the Association adjourned.

A. F. FROST,
Secretary pro tem.

CONDENSED REPORTS OF SOCIETIES.

Report of the Abington Society.

The Abington Society report that they have been without a minister the greater part of the year. Rev. Joseph Pettee has administered the Holy Supper every quarter, and Rev. H. W. Wright, who resides in Abington, has officiated occasionally at public worship. The Society has been called upon to part with two of its most valued members, Mr. Benjamin Hobart and Mr. Baxter Cobb, of whose important services to the Church in Abington the Report speaks affectionately, and at considerable length. Mr. Ira Noyes has also been removed to the spiritual world. Mention was made of the work of the Sabbath School, which uses the Lesson Papers from the "Good Tidings," and of a very enjoyable festival last Christmas.

Report of the Boston Society. — Rev. James Reed, *Pastor.*

The Boston Society report that, although no great addition has been made to their visible numbers, they have reason to believe that the year now closing has been a period of spiritual growth and prosperity.

Public services have been held on every Sabbath during the year, which are regularly attended by persons from an area of eight or ten miles' radius.

The Boston edition of the new Book of Worship has been adopted by the Society.

Meetings preparatory to the Holy Supper have been twice held, in accordance with the recommendation of the Association made last October. These meetings have been found exceedingly elevating and helpful by all who have attended them.

Regular meetings are held on Monday evenings, after every administration of the Lord's Supper (except in July), at which, after taking tea together, the members consider the various needs and interests of the Society. An annual statement of his work,

by the pastor, and reports from standing committees, are among the leading features of these meetings.

The Sunday School is in good condition, being divided, as heretofore, into four grades or divisions, and having connected with it two adult classes, beside the pastor's class, of young people, which consists of about thirty members.

The "Young People's Association," organized for literary and other purposes, is spoken of as an auxiliary body, which gives promise of great usefulness.

The members of the Society who have died during the past year are: Mrs. Mary Rand, Mrs. Catharine Reed, Miss Eliza Jenkins, Mrs. Sophronia Ames, Daniel L. Aldrich, and Artemas Barnes. Special mention is made of Mrs. Reed and Miss Jenkins, as having been for a long time connected with the Society, and prominently devoted to its uses.

Report of the Boston Highlands Society. — Rev. Abiel Silver, *Minister.*

This Society reports a large increase of membership. The new Book of Worship has been adopted, and an entire change has been made in the order of worship. The winter's work of the Society was of various interest. A course of fifteen lectures was attended by large audiences. Since the organization of the Society five years ago, fifty-six members have joined it. Mr. Silver's eightieth birthday was celebrated most enjoyably by giving him a surprise party, on which occasion Rev. James Reed read a poem.

Report of the East Bridgewater Society. — Rev. T. O. Paine, *Pastor.*

For a few months the pastor has spent the second Sabbath of each month with the few receivers in Lawrence. The Ladies' Sewing Circle has purchased a large bronze chandelier for the church. The monthly Sabbath School concerts are exceedingly interesting, and are attended by a large congregation, the singing by the children being excellent.

Report of the Bridgewater Society. — Rev. T. F. Wright, *Pastor.*

The pastor was with the Society ten Sabbaths in the autumn of last year. The rest of the time he has been with his invalid wife in Colorado; but it is hoped they will both return the coming summer. The Society has had the services of Rev. Mr. Silver seven Sabbaths, Rev. H. W. Wright three Sabbaths, Rev. S. M. Warren one Sabbath, and Rev. Joseph Pettee five Sabbaths. He also administered the Holy Supper three times. Mr. C. M. Reed and Dr. Lewis G. Lowe have read the service the rest of the time. One active member, Mr. Philo Keith, has been removed to the spiritual world. The social gatherings are kept up with interest.

Report of the Brockton Society. — Rev. H. E. Goddard, *Pastor.*

The first part of the year the Society was in a very unsettled condition. Services were conducted by Rev. Messrs. Warren Goddard, Hinkley, Tafel, and Mr. T. West and H. E. Goddard; but Sept. 24, 1876, Mr. H. E. Goddard was ordained and installed as pastor of the Society, since which time there has been a marked feeling of unanimity and increased interest throughout the Society. Profitable Sabbath evening meetings for the study of Swedenborg were held during the winter. The new Book of Worship is used, and the Society had a course of pleasant winter entertainments. Mr. Robert Stoddard, for over thirty years a member of the Society, has been removed to the spiritual world.

Report of the Brookline Society. — Rev. Warren Goddard, Jr., *Pastor.*

The past year has been one of great mortality with this Society. There have been ten removals to the spiritual world, all but one being connected with the congregation. Two were members of the Society, — Miss C. L. Head, and Mrs. Lucinda Edgerly.

The pastor has officiated at two marriages. Encouraging mention is made of the work in the Sabbath School, of interesting lectures, of the pastor's Bible class, and of social meetings.

Report of the Newton Society. — Rev. John Worcester, *Pastor.*

The methods of this Society continue the same, and the people enjoy more and more the good things provided by the Lord for His New Church. The pastor's summer work at North Conway still continues to remove prejudice, and to incline intelligent persons to further study New-Church principles. During the pastor's absence, the pulpit was supplied by Rev. Messrs. Warren, Reed, Pettee, Hardon, Ager, and W. Goddard, jr. The study of Correspondence is still pursued. New treasures of truth are hereby opened, and the spiritual things represented in the parables of the Word, and nature, are brought distinctly to view, and what was before light on natural things, becomes spiritual thought. Evening meetings are occupied by the study of the Gospel of John, and the practice of the music of the new Book of Worship.

Report of the Pawtucket Society.

The attendance, especially in the Sabbath School, has increased during the last six months, and three classes instead of one are now necessary in the school, which has been newly-organized, the coöperation of the younger members of the congregation having been enlisted. Mr. James Lord, one of the oldest members of the Society, has been removed to the spiritual world, an event of which neither the contemplation or realization disturbed his mind. Rev. Joseph Pettee has preached three times, delivered two lectures, and administered the Holy Supper twice.

Report of the Providence Society. — Rev. F. H. Hemperley, *Pastor.*

The report speaks of the utility of keeping the house of worship open during the pastor's vacation, the services being largely attended, although conducted by a reader. Lectures by the pastor on prominent doctrinal topics were well attended. The Society feels the pressure of the hard times, but its membership is undiminished, and attendance at the Holy Supper is increasing; — a hopeful sign of internal spiritual growth.

Report of the Salem Society. — Rev. A. F. Frost, *Pastor.*

One original member of the Society, W. B. Pike, has been removed to the spiritual world. Rev. Oliver Dyer has preached and lectured once, and Rev. Joseph Pettee has preached twice. Much help is derived from Mr. Pettee's visits, and hope is expressed that he may be generously supported in his office, the use of which constantly increases. Although the Society is to lose the presence of two of its most active members, Dr. S. M. Cate and wife, for the next year, as they are to go abroad, yet a new and gratifying interest has been awakened in the minds of some other members, so that the Society enters with hopefulness on its coming year's work. The sentiments contained in the Report on the Holy Supper, sent to the Society by the Association, are affectionately reciprocated, and mention is made of the usefulness of meetings preparatory to the Holy Supper which the Society has held for several years. The debt on the church has been reduced one hundred dollars. At its annual meeting, the Society voted to request the Massachusetts New-Church Union to send an agent to Salem to collect money in support of the work of the Union.

Report of the Springfield Society. — Rev. Stephen Jepson, *Minister.*

The new Book of Worship has been introduced, and interesting meetings have been held to practise the selections and anthems. A few strangers occasionally attend the services, and express themselves gratified with the views presented in the discourse. This was especially the case with regard to a sermon on "Disobedience to Parents."

Report of the Waltham Society. — Benjamin Worcester, *Leader.*

The Report speaks of the adoption of the new Book of Worship with very satisfactory results. One of the most useful and beloved members of the Society, Mrs. Ellen E. Gage, has been removed to the spiritual world. The New-Church school, whose members form a considerable part of the congregation, though somewhat diminished in numbers, is progressing satisfactorily.

Report of the Yarmouth Society. — Rev. W. H. Mayhew, *Pastor.*

The pastor has officiated at three marriages. Mr. James Knowles, an esteemed member of the Society, has been removed to the other life. The Presiding Minister has visited the Society once. The work of the Sabbath School continues with good results. At Christmas time, a copy of the new Book of Worship was presented to each scholar of the school, which has had the good effect of increasing in them an interest in the worship of the Society. Much pains has been taken to develop and strengthen the social life of the Church. The Society misses the visible presence and support of many identified with the Society in the past, and some who yet remain, find the infirmities of age pressing upon them. But, as one effect upon us of those who are gone to the other life, we find that we are less concerned about outward growth, and more anxious for inward love and faith.

Report of the Executive Committee.

At the last meeting of the Association, it was reported by this Committee that a sub-committee of five persons had been appointed to consider and report upon the subject of the establishment of a monthly Magazine. At a meeting, held Nov. 27, 1876, this sub-committee presented a Report recommending the appointment of financial and editorial boards. This Report was accepted and adopted; and the following-named persons were requested to act as members of the Financial Board for the ensuing year, with power to fill vacancies, and to add to their numbers, at their discretion, namely: Messrs. R. M. Pulsifer, Sampson Reed, D. L. Webster, P. W. Chandler, J. W. Edgerly, and A. T. Lowe. The Editorial Board was made to consist of Joseph Pettee, Francis Phelps, and James Reed.

At a meeting of the Committee, held in the vestry of the church on Bowdoin Street, Boston, March 15, 1877, the application of Richard Ward, a licentiate, for ordination into the ministry of the New Church, was received and considered; and it was unanimously recommended to the Presiding Minister that his request be granted. The Presiding Minister having stated that his opinion coincided with that of the Committee, it was further

Voted, That the Committee recommend to the Association that provision be made for the ordination of Mr. Ward immediately after the religious services at the meeting on Fast Day.

A communication, through Mr. F. A. Dewson, was received from the Standing Committee of the Massachusetts New-Church Union, concerning its present financial condition and needs, and, after discussion, the matter was referred to a committee, consisting of Rev. S. M. Warren, Rev. J. Worcester, and Sampson Reed, to report the same, with recommendations, to the Association at its next meeting. The same Committee was also requested to recommend to the Association a plan for liquidating the debt of the Union, and for meeting the expenses of the coming year.

At a meeting of the Committee, held at No. 2 Hamilton Place, Boston, April 2, 1877, Messrs. Warren Goddard, J. Worcester, J. Reed, and S. Reed, were elected as members of the Missionary Board on the part of the Association.

It was *voted* to recommend to the Association to appoint Rev. J. Worcester and C. M. Reed to assist the Secretary in making the Report of the Association to the next General Convention.

It was further *voted*, that the Committee on Finance on "The New Jerusalem Magazine" be authorized to submit its Report to the Chairman and Secretary for incorporation into the Report of this Committee to the Association, and that on so doing it be discharged; and that the Standing Committee of the Union be requested to assume the duty of publishing the Magazine for the next year.

This Finance Committee report that, upon meeting for organization, Mr. F. A. Dewson was elected a member in place of Mr. Pulsifer, who resigned; that the Committee at once proceeded to obtain a guarantee fund for the expense of publishing the Magazine for one year; that about $900 has been subscribed to this Fund, upon completing which, measures were at once taken for the issue of the Magazine and for obtaining subscribers. A favorable contract for the printing and publication was made with competent persons. An edition of thirty-five hundred copies of the first number, for April, 1877, was published, and largely distributed; that, up to the present time, a good number of subscribers has been obtained, which is continually increasing; and, finally, there appearing to be no risk of pecuniary loss, the Standing Committee of the Union has accepted the charge of the publication and business work of the Magazine for the current year, the editorial work remaining in the charge of the board originally appointed by this Committee.

Joseph Pettee, *Chairman.*
A. F. Frost, *Secretary pro tem.*

Report of the Presiding Minister.

April, 1877.

The societies of our Association are, in general, in a quiet, and, at least, moderately prosperous condition. There is evidently a gradual approach of the different societies into more practical union with each other.

The coming of a *society of individuals* into such a unity and order as the Heavenly Doctrine is calculated to produce, requires much time and much spiritual work. Not less of time and labor, certainly, are necessary in effecting a brotherly union of *societies in a larger body*.

Since I was called, some four or five years since, to the office of Presiding Minister and Pastor of the Association, and consented, with all my imperfections, to accept the situation, a change has taken place in my thoughts, my prayers, and my labors. My mind, as to its main current, has been turned in the direction of learning, desiring, and seeking, by prayer and humble effort, those things which make for the peace and prosperity of this body. And I doubt not that providing this office and seeking to sustain it has turned your minds, your desires, your prayers, and your efforts more in this direction.

There is evidence which is cheering to me, and perhaps there is evidence which is cheering to you, that the new interest awakened in this direction is not without result. The indications may not be striking. This, probably, could not be expected. We may well be thankful if they shall prove real, and not illusive.

I have been regularly employed, the past six months, in my usual duties, with the exception of sixteen or eighteen days, during which I was confined at home by illness.

A statistical statement of work done the past year follows: —

I have preached forty-four (44) times, in twenty-one (21) different places; visited seven (7) societies with pastors; lectured seventeen (17) times; administered the Holy Supper in twenty-five (25) instances; baptized seven (7) persons; confirmed two (2); attended six (6) funerals; officiated at two (2) weddings; received a member into the Fall River Society; ordained Henry E. Goddard, and installed him as pastor of the Brockton Society; granted licenses to preach to Richard Ward, John Westall, and Benjamin Worcester; and supplied two hundred and eight (208) volumes of Swedenborg's Works to clergymen, and students for the ministry.

I will conclude my report with a few observations upon the peculiarly important duty of the Church at the present time, especially that portion of it which acknowledges the Heavenly Doctrine as revealed in the writings of Swedenborg.

These observations will be published in "The New Jerusalem Magazine."

Massachusetts New-Church Union. — *Report of the President.*

The By-Laws of the Massachusetts New-Church Union requiring an annual Report from the President, with an account of the doings of the Standing Committee, the following Report is respectfully submitted: —

The Standing Committee have held twelve meetings during the past year. Mr. Phinney, who was elected at the last annual meeting of the Union, a member of the Standing Committee, declining to serve, the vacancy was filled, according to the provisions of Sect. VI. of the By-Laws, by the election of Mr. R. M. Pulsifer, of Newtonville.

At the annual meeting of the Union, held March 28, 1876, on motion of Mr. Pulsifer, the following vote was passed: —

Voted, That the Standing Committee be requested to prepare appropriate resolutions to be presented at the meeting of the Association, recommending —

First, That ministers take special occasion to inform their congregations in regard to the work done by the Union.

Second, That such Society appoint a committee to obtain contributions to the Union.

To carry out this vote according to its spirit, if not to its letter, a copy of the vote was sent to each minister of the Association; and, at its October meeting, it was reported, but no formal action by the Association was taken.

The first meeting of the Standing Committee was held April 26, 1876. The following Sub-Committees were appointed: —

On Finance. — Messrs. Dewson, Hyde, Phinney, Cobb, Ropes, and Chandler.

On Libraries. — Messrs. Phelps, Chandler, and Cushman.

On Rooms. — Messrs. Phelps, Ropes, and Dewson.

On Purchase and Sale of Books. — Messrs. Reed, Ropes, Cobb, and Warren.

It being the duty of the Standing Committee to elect five mem-

bers of the Missionary Board, the following gentlemen were chosen to serve in that capacity for one year, namely: Rev. Abiel Silver, Messrs. H. M. Warren, Francis Dewson, Francis Phelps, and James W. Edgerly.

The duties of the Standing Committee for the past year have been of a very trying character, owing to want of money to pay its bills promptly, and the necessity of reducing in some way the expenses of the Union without impairing its efficiency. It was determined very early to contract the quarters which we have occupied so long, and, if possible, to lease one of the rooms. We succeeded in finding a tenant for the room formerly occupied for the book-room and circulating library; and it was accordingly let for the remainder of the term of our present lease, which expires Sept. 1, of the present year, at the rate of $400 per annum.

It was found necessary to still further economize; and 20 per cent. deduction was made upon the salaries of Rev. Mr. Pettee, and Messrs. Hicks and Oakman, to take effect from Aug. 1, 1876. In spite of all the efforts made to keep within our means, the debt of the Union, which, in the Report of last year, was $1,245.93, is now $1,765.14. So that the question is forced upon us, Shall we abandon the work of the Association, for the want of a little more individual effort on the part of its members (for it seems to me that more individual effort is all that is wanting), or shall we let the structure fall to the ground, on account of the apathy of its friends?

It is a painful subject to contemplate; yet another year of decadence and the Union must become bankrupt. Can it be possible that the Church in Massachusetts is prepared to take such a retrograde step? Can it be possible that with the harvest constantly increasing, as the statistics further on will show, we are willing to abandon the field and give up the struggle just when success is certain?

I am sorry to have to report the resignation of our efficient agent, Mr. Hicks, who leaves our service to find a more remunerative field of labor in business in Chicago. I can testify to his unvarying fidelity and efficiency. It will be very difficult to fill his place, as the business of the rooms, though not large, is multifarious; requiring considerable business experience, and great care, to avoid confusion.

The statistics of the libraries show that their usefulness con-

tinues to increase. Several valuable works have been added to the Reference Library; among them Dr. Beyer's Index of Swedenborg's Works, published in 1779, at a cost of eighteen dollars. Many new names have been added to the list of those using the circulating library.

The rooms continue to be used by many persons; indeed, there has been a steady increase from year to year, excepting last year, of persons visiting the rooms. The importance of their use to the Church has not been over-estimated. They are used by committees of the Association, by meetings of teachers in the Sabbath School, by students of the Doctrines, by the Ladies' Sewing Society, by the Junior Members' Association of the Boston Society, by New-Church brethren from abroad, and by members of the Association and their families, who avail themselves of the conveniences to be found there for rest and social intercourse. It is probable that some change may become necessary during the present year, as the lease of the rooms expires in September.

The sale of books at the rooms has fallen off for the principal part of the year; although for the past two months an increase over the corresponding months of last year is observable.

The following table will show at a glance some of the operations of the Union, and the comparative cost of conducting them, during the years of which we have a record: —

	Years Ending					
	1872.	1873.	1874.	1875.	1876.	1877.
Number of Visitors to Rooms . .	. . . .	9,300	9,300	9,847	10,463	10,232
Books loaned (Swedenborg) . . .	210	202	300	347	384	344
" " (Collateral)	878	967	900	663	672	757
Total	1,088	1,169	1,200	1,010	1,056	1,101
Reference Library, use of	. . . .	. . . .	. . . .	450	580	711
Vols. in Reference Library	. . . .	600	. . . .	688	700	712
" " Circulating Library . . .	550	650	. . . .	708	743	757
Number of names in Ledger . . .	. . . .	260	. . . .	633	780	937
Amount of Sales	$474 00	$1,186 34	$760 00	$909 64	$944 20	$691 64
Profit	. . . .	$359 25	$145 48	$218 03	$222 64	$188 70
Expenditures	$5,635 87	$6,297 15	$5,723 19	$5,198 80	$4,763 93	$4,162 68

It is estimated that four thousand dollars will be sufficient to

meet the expenditures of the next official year. An assessment of three hundred and thirty dollars has been laid upon the Massachusetts Association as its share of the expenses of the General Convention. The Standing Committee voted to pay this sum as soon as it was in possession of funds.

At the October meeting of the Association it was voted to revive "The New Jerusalem Magazine." The Executive Committee of the Association appointed editorial and finance committees, and the Union was invited to coöperate in carrying out the measure. The Finance Committee obtained subscribers to a guarantee fund of nine hundred dollars, to be assessed *pro rata*, to supply any deficiency in its receipts for the first year. This guaranty being satisfactory to the Standing Committee, they voted to assume the responsibility of publishing the Magazine. A favorable contract was made for manufacturing the book, and three thousand five hundred copies of the first number were printed, and about three thousand mailed. At the time of writing this Report, the number of subscribers to the Magazine is about two hundred. It is not probable that the Union will be at any expense on account of its publication.

The Standing Committee received a communication from Mr. T. M. Clark, stating that it was contemplated, by some of our brethren in Waltham, to revive the "Children's Magazine;" and requesting the Standing Committee to allow it to be issued from No. 2 Hamilton Place, and the use of the rooms to receive communications for its editors,—the applicants to be at the whole cost of the undertaking. It was voted by the Standing Committee to grant the request. We are sorry to learn that the project has been abandoned.

The work of Mr. Pettee has been exceedingly useful; and his reports to the Missionary Board have increased in interest during the past year. We regret that we have been, at times, in arrears with his salary.

The death of our esteemed brother, Baxter Cobb, was the first which has occurred of a member of the Standing Committee. By a vote of the Committee, the Secretary of the Board was requested to transmit to his family an expression of the respect and esteem of his brethren upon the Standing Committee.

The transactions of the Book-Room for the past year are as follows: —

1877.

Value of Books on hand March 24	$680 81
Books furnished Libraries during the past year . .	35 49
Cash on hand	142 15
Accounts receivable	6 10
Total	$864 55

1876.

Value of Books on hand March 22 . .	$666 91	
Cash on hand, less paid Treasurer, March 23	6 30	
Accounts receivable, less amount charged Library fund	2 64	
		$675 85
Profit for the year		$188 70

Value of Tracts given away, $13.51.

Such, briefly, are the doings of the Standing Committee of the Union for the past year. If the members of the Association wish to continue the work which they have begun, and with the promise of future usefulness which is now apparent (and there seems no way to discontinue it without abandoning the Association altogether), they must put their shoulders to the wheel, and make a strong effort this year, and *early* in the year, to extricate it from its financial difficulties; and the Standing Committee promise, on their part, to use the means so furnished with a wise and judicious economy.

James W. Edgerly,

President Massachusetts New-Church Union.

TREASURER'S

DR. ALBERT CUSHMAN, *Treasurer, in account with*

1876.				
April 14.	To Cash collected at Association, Boston .	$136 32		
Oct. 5.	" " " " Salem .	66 52		
				$202 84
	" Bequest of Mrs. Bassett . . .			209 00
	" *For Mr. Pettee's services at —*			
	" Woburn	5 00		
	" Franklin	13 00		
	" Salem	12 00		
	" Mansfield	15 00		
	" Newtonville	15 00		
	" Providence	20 00		
	" Fall River	54 00		
	" Lancaster	80 00		
	" Bridgewater	95 00		
	" Abington	100 00		
				409 00
	" Contributions from individuals .	23 59		
	" Cont'b's from Fall River Society .	7 55		
	" " " Springfield " .	10 00		
	" " " Salem " .	11 38		
	" " " Yarmouthport .	29 21		
	" " " Lancaster " .	30 00		
	" " " Brookline " .	73 00		
	" " " Bridgewater " .	100 00		
	" " " Brockton " .	106 75		
	" " " Newtonville " 1875	300 00		
	" " " " " 1876	350 00		
	" " " Boston " .	1,789 00		
				2,830 48
	" Boston Society for use of Rooms . .			500 00
	" David F. Hicks, Agent, profit on book sales .			142 15
	" Library Fund for Books from sales-room			
	for Reference Library .	12 81		
	" " Circulating " .	22 68		
				35 49
	" Balance			1,089 65
				$5,418 61

LIBRARY FUND.

1876.			
March 22.	To Mortgage Note, W. H. Powell, Chicago	$800 00	
	" Mrs. Mary C. Howard's bequest . .	300 00	
	" Balance cash on hand	19 85	
August 9.	" Cash Interest on Mortgage, due July 2	40 15	
1877.			
March 5.	" " " " " Jan. 2	40 60	
			$1,200 60
1877.			
March 24.	To Balance	345 11	
	" Mortgage Note	800 00	
			$1,145 11

Examined and approved.

F. A. DEWSON,
G. T. HAWLEY,
GEO. ROPES,
} *Auditing Committee.*

REPORT.

the Massachusetts New-Church Union. CR.

1876.				
March 22.	By Balance due Treasurer			$1,245 93
	By Cash paid Salaries —			
	Rev. Joseph Pettee, Presiding Minister and Missionary	$1,325 00		
	Expenses	179 76		
				1,504 76
	David F. Hicks, agent			650 00
	H. W. Oakman, assistant agent			433 34
	Printing Journal, etc.			182 75
	Charles Rollins, Rent	$1,800 00		
	Less rec. for rent two rooms	683 34		
				1,116 66
	For alterations and repairs to enable us to rent additional room: Edward Thaxter, carpenter	46 42		
	L. T. Perry, painter	13 97		
	H. B. Jones, paper-hanger	9 51		
				69 90
	By Cash paid interest on loans			56 64
	" " insurance			30 00
	" " expenses at rooms			128 63
				$5,418 61
1877.				
March 24.	By Balance due Treasurer			$1,089 65

LIBRARY FUND.

1876.				
June 10.	By Cash Rev. S. H. Worcester, Beyer's Index			$18 00
1877.				
Feb. 16.	" Rev. L. H. Tafel, Interlinear Translation, No. 9			2 00
March 21.	" D. F. Hicks, agent, for books furnished Reference Library	12 81		
	" Circulating "	22 68		
				35 49
	By Chicago Mortgage, W. H. Powell			800 00
	" Balance			345 11
				1,200 60

(E. & O. E.)

ALBERT CUSHMAN, *Treasurer.*

Boston, March 26, 1877.

Report of the Missionary Board.

Since the last Report to the Association in October, the Missionary Board has held five regular monthly meetings, — one meeting having failed for want of a quorum. At these meetings there has been no occasion for the transaction of any business.

The Board has, however, listened with much satisfaction to the very full minutes of his work which are kept by Mr. Pettee, and the conversation suggested by them has been both interesting and useful.

The Board shares the solicitude which is felt by all the active members of the Association in regard to the condition of its finances. Our more intimate acquaintance with the work done by Mr. Pettee, makes us exceedingly desirous to maintain him in his present position; but we cannot be blind to the fact that the prospect of doing so is very doubtful.

It would seem unnecessary to enlarge upon the valuable character of his services. Going about quietly from one part of the Association to another, he not only leads in worship and administers the sacraments, in places where there is no minister, but carries an influence which cannot fail to bind the various societies and members together in greater union and harmony. This influence, though in a measure undefinable, must yet be perceptible to all. The difference in the general state of our Association, since the Presiding Minister has been enabled to devote his whole time to its service, has been frequently remarked upon. No one who reflects upon the matter can doubt that a very manifest improvement has taken place.

As the Board intrusted with the missionary and pastoral interests of the Association, we therefore most earnestly request the general body to take the question of the further continued employment of Mr. Pettee into careful consideration.

Communication of the Executive Committee to the Massachusetts Association, on the Work of the Massachusetts New-Church Union.

At the request of the officers of the New-Church Union, a meeting of the Executive Committee of this Association was called on March 15, to advise with the Union as to its future work. It appeared from the statement of the officers that the receipts from the

several societies of the Association were so largely diminished, that, although the expenses of conducting the uses of the Association have been reduced to the lowest possible point, a debt is beginning to accumulate, with the prospect of annual increase, and no provision for future payment. The officers of the Union have vainly exhausted their resources in the way of appeals to the societies; and they now applied to your Committee to know whether anything else could be done to raise the money, or what uses should hereafter be discontinued.

Your Committee were of the opinion that the Association did not desire to discontinue any of its present uses, and offered to bring the subject to your attention at the present meeting with recommendations in regard to it.

The uses for which money is required are —

1. The salary of your Presiding Minister and Missionary, which has been reduced from $1,500 to $1,200, which is certainly as small a salary as any member of the Association can be willing that he should receive	$1,200 00
2. Travelling expenses as missionary	200 00
3. Printing Journal	150 00
4. Our share of expenses of the General Convention	350 00
Total	$1,900 00

These last items can be diminished only by dispensing with the printing of the Journal, or by working in the Convention to reduce its expenditures. In any case the saving will be small.

For the support of the Rooms in Boston the items of expense are —

5. Rent	$950 00
6. Salaries	1,000 00
7. Fuel, Lights, etc.	150 00
Total	$2,100 00

The rent has been reduced in the past year four hundred dollars by letting one room; and the salaries have been reduced twenty per cent. We see no chance for further reduction, and continue the present uses of the Rooms. They are now the headquarters of our missionary work, and are widely known as

a centre for information and assistance as regards the New Church. They are frequently occupied by Committees of the Association and Convention, and are used as a convenient place for meeting by New-Church people from all our societies. Books from the library are circulated in large numbers throughout the bounds of our Association, and rare books are kept on deposit, accessible to all who wish to consult them. It seems to us that these uses cannot be seriously curtailed without a corresponding injury to the life of the Association, and of every society in it.

The Boston Society enjoys some special advantages from the presence of the Rooms, which it uses for meetings of Sunday School teachers and others, and for these privileges it pays from its treasury the sum of $500 annually; the contributions of members of the society to the Union making up more than enough to pay all the expenses of the Rooms, and of the uses carried on in them. We know that all our societies feel the hard times, and that some of them are already burdened with debt; but we know that the habit of human nature in times of pressure is to yield only where the pressure is greatest; and that in such times the gentle coercion of a love for spiritual uses is apt to be unheeded. We therefore believe that the Association will be glad to be clearly admonished that it is now in danger either of losing its present advantages through lack of support, or of pursuing the dishonest course of rolling up an annually-increasing debt with no provision for its payment. It ought also to be plainly informed that the Standing Committee of the Union are so discouraged by the utter lack of response to their strenuous and gratuitous labors, that they are unwilling to serve longer unless the circumstances be greatly changed; and further, that, although the salary of the Presiding Minister has been reduced to a point that is really discreditable to the Association, the reluctance with which it is contributed keeps him in doubt whether his services are wanted at any price.

Now, then, what shall we do? Your Committee has assured the officers of the Union that the Association really does value the uses which they are endeavoring to maintain; and that it will make the necessary effort to sustain them when the state of the case is fairly understood. If we have misrepresented your interest, you have now the opportunity to set us right. But if not, we recommend that an earnest effort be made at this meeting, where delegates from all societies are present, and can encourage one another

in doing their full duty, to set the Association once more upon an honest and fair foundation. We understand that the debt of the Association now amounts to something more than $1,700. This sum, we think, can best be raised by individual subscription: and we recommend that a committee of three be appointed by the Chair to circulate a subscription-paper at this present meeting. We would also remind our friends that a contribution will be taken up after the morning services, where all will have an opportunity to do something towards paying the debt.

The sum of $4,000 is the lowest sum which will sustain our work for the coming year. We recommend, therefore, that the delegates of the several societies consult together as to the amount which their respective societies will contribute, and hold themselves personally interested to inform their societies of the state of the case, and obtain from them fair contributions; also that a second committee of three be appointed by the Chair to receive the estimates of the delegates present; and that both committees be requested to report progress at an early hour this afternoon.

To our Societies we would suggest the importance of interesting all their members in the work, and securing a general contribution from all in any way that may seem best, not only for the sake of obtaining the money needed, but as a means of quickening their own spiritual life; which, as we know, is proportioned to active participation in spiritual uses from spiritual affection. And to those who have not recently exerted themselves to do their full part, we would also suggest, without intending to be intrusive, that they take advantage of the interest excited in the present meeting of the Association to do at once their share of the work for the coming year. "Who gives immediately gives twice," says the old proverb. Probably at no other time in the year will it be so easy, and, certainly, at no other time will it be so useful.

STATISTICS FOR THE YEAR ENDING APRIL 12, 1877.

Name of Society.	Pastor, Minister, or Leader.	Number of Members.	Average attendance at Holy Supper.	Average attendance at Worship.	Baptisms.	Confirmations.	Added to Membership.	Deaths and Removals.	S. S. Teachers.	S. S. Scholars.
Abington		82	40	60	—	—	—	2	6	54
Boston	James Reed, Pastor	609	250	400	21	10	13	20	25	167
Boston Highlands	Abiel Silver, Minister	99	—	—	14	5	20	2	10	80
Bridgewater	T. F. Wright, Pastor	76	55	150	3	—	8	1	9	58
Brockton	H. E. Goddard, Pastor	75	68	225	10	7	7	11	7	45
Brookline	W. Goddard, Jr., Pastor	39	38	65	7	—	—	2	6	30
East Bridgewater	T. O. Paine, Pastor	63	45	100	1	—	—	—	12	75
Fall River	John Westall, Minister	26	15	36	5	—	1	1	6	28
Foxboro' and Mansfield	S. P. Hodges, Leader	19	11	22	—	—	—	—	2	8
Lancaster	H. D. Humphrey, Leader	24	20	30	—	—	—	—	—	—
Newton	John Worcester, Pastor	61	52	175	9	4	4	—	5	31
Providence	F. H. Hemperley, Pastor	75	52	50	5	—	3	—	9	80
Salem	A. F. Frost, Pastor	36	20	75	3	1	—	1	6	52
Springfield	Stephen Jepson, Minister	20	15	115	—	—	—	—	—	—
Waltham	B. Worcester, Leader	26	40	00	1	—	—	1	7	48
Yarmouth	W. H. Mayhew, Pastor	35	—	80	2	2	2	1	6	46

CONSTITUTION AND BY-LAWS

OF THE

MASSACHUSETTS ASSOCIATION.

CONSTITUTION.

1. This Association shall be called THE MASSACHUSETTS ASSOCIATION OF THE NEW JERUSALEM CHURCH.

2. The Societies comprising it are the Abington, Boston, Boston Highlands, Bridgewater, Brockton, Brookline, Contoocook, East Bridgewater, Fall River, Foxboro' and Mansfield, Lancaster, Lowell, Newton, Pawtucket, Providence, Salem, Springfield, Taunton, Waltham, West Bridgewater and Yarmouth Societies, and any other regularly instituted Societies that may be admitted by vote of the Association.

3. The acting members of its meetings shall be its Ministers and Delegates duly chosen by the Societies.

4. The Ministers of the Association shall be the Pastors and Ministers of the Associated Societies, and any other Ministers regularly ordained according to the rules of the General Convention of the New Church in the United States of America who reside within the limits of the Association, and perform ministerial duties which are reported to the Association for its cognizance and approval.

5. Each Society shall be entitled to three Delegates, and one additional Delegate for every twenty-five members, until the number of members exceeds one hundred; beyond which number fifty additional members shall be required to confer an additional Delegate.

6. All members of the Associated Societies, in good standing in the same, may be present at, and take part in, the deliberations of the meetings; and may be appointed on Committees, and charged with other duties by the Association.

7. The officers of the Association shall be a Presiding Minister and a Secretary, together with a Committee of Ministers, a Committee of Laymen, an Executive Committee, and a Committee on the Religious Education of Children and Youth.

8. The Presiding Minister shall be an Ordaining Minister, or a Minister of the second grade, according to the Constitution of the General Convention of the New Church in the United States of America, and shall hold his office by a tenure similar to that of the Pastor of a Society. He shall have the authority to call a special meeting of the Association, to alter the time and place of holding any meeting, and to convene the Committee of Ministers, the Committee of Laymen, or the Executive Committee, at his discretion; and the Secretary shall give notice of the same at his direction.

9. The Committee of Ministers shall consist of all the Ministers of the Association, and their duty shall be to watch over and promote the ecclesiastical and clerical interests of the Association.

10. The Committee of Laymen shall consist of one member from each of the Societies, and an additional member for every one hundred members of the Society. They shall be elected annually; and it shall be their duty to have in charge the prudential and general interests of the Association.

11. The Committee of Ministers and the Committee of Laymen shall together constitute the Executive Committee of the Association, and shall act in conjunction with the Presiding Minister, on all matters relating to the licensing of preachers, the ordination of Pastors and Missionaries, or Ministers of the first grade, and the institution of Societies. And it shall be the duty of this Executive Committee to act in behalf of the Association, and to have a general superintendence of its affairs in the interim of its meetings; to prepare business for the action of the Association, and to recommend measures for its adoption whenever they shall think best to do so; to hold meetings for these purposes, by previous appointment, at the call of the Presiding Minister, or at the call of any five members of the Committee; to confer with the Standing Committee of the Massachusetts New-Church Union whenever it may become necessary; to keep a record of all their doings, for the use of the Association; and to report what they have done, so far as it may be of interest to the general body, at the meetings of the Association. Seven members shall constitute a quorum for the transaction of business.

12. The Presiding Minister, and four other persons to be appointed annually by the Executive Committee, shall, with five other persons, to be appointed by the Standing Committee of the Massachusetts New-Church Union, together constitute the Missionary Board of the Association and Union. This Board shall have the entire charge and control of all the missionary and colportage work, and the appointment and direction of the persons by whom it is performed; but the compensation of such agents shall be fixed by the Standing Committee of the Union.

13. The Committee on the Religious Education of Children and Youth shall consist of five members, who shall be elected annually; and it shall be their duty to consider and report from time to time upon some subjects connected with the religious education of children and youth.

14. Each of these Committees shall be organized with a Chairman and Secretary; and of the Committee of Ministers and the Executive Committee the Presiding Minister shall be the Chairman; and each Committee shall keep and preserve a complete record of its doings, and shall report the same to the Association. A majority of members shall constitute a quorum of Committees unless otherwise ordered by the Association.

BY-LAWS.

1. The Presiding Minister shall call the Association to order when the hour of the meeting has come.

2. The certificates of delegation shall be delivered to the Secretary by the delegates when they come into the place of meeting.

3. A sufficient number of pews shall be set apart by the Society with whom the Association meets, for the accommodation of all the ministers and delegates.

4. The Secretary shall, before each meeting of the Association, enter into a book of Orders of the Day all the matters which have come over from former Associations, in the order in which they stand on the former records. The elections of the elective officers shall stand at the head of the Orders of the Day for the meeting in October.

5. The President shall, when the meeting has come to order, proceed to call for the Reports of Societies.

6. As the Reports are read, the Secretary will note, upon the Book of Orders of the Day, the subjects suggested for consideration in the reports, in the order in which they are read.

7. The Secretary shall then call the Roll of Delegates.

8. The Secretary shall then read the Journal of the previous meeting.

9. The Secretary shall then read the Orders of the Day.

10. The Orders of the Day shall then be taken up for consideration in the order in which they stand in the Book of Orders, unless a different order be directed by vote of the Association, and excepting the Report of the Massachusetts New-Church Union, which shall be read immediately before the recess for religious services, unless otherwise ordered.

11. All reports of Committees shall be in writing, and shall be signed by the Chairman or a majority of the Committee.

12. When a report is made, the first question shall be on its reception; which shall discharge the Committee, unless it be subsequently recommitted to them.

13. When a report is received, the question shall be, to lay on the table, to recommit, to amend, to lay on the table and print, to accept, to accept and print; which motions shall have precedence in the order in which they are here arranged.

14. If resolutions are appended to a report, they shall be acted upon separately; and, if adopted, they shall appear on the Journal.

15. All Committees shall be appointed by the Chair, unless otherwise ordered.

16. All resolutions shall be in writing; and any motion shall be reduced to writing, and presented to the Chair, if desired.

17. If any meeting hold more than one session, the roll shall be called when it comes together after adjournment.

18. The Journal of the preceding session shall then be read, and the business in which the meeting was engaged shall have precedence.

19. At the close of each meeting, the Journal of the last session shall be read.

20. The public worship at the meetings of the Association shall take place at 12 o'clock M., unless otherwise ordered; and immediately after the religious service a collection shall be taken up for the benefit of the Massachusetts New-Church Union.

21. The Journal of each meeting, together with such reports and other documents as the meeting may direct, shall be printed by the Secretary in such manner as the Association shall from time to time direct.

22. Each Society shall report to the meeting of the Association next preceding the assembling of the General Convention its statistics for the year, together with such other information as ought to be laid before the Association.

23. The Societies of which this Association is composed shall designate the delegates to the General Convention, each Society selecting that number to which it is entitled by the Constitution of the Convention; and the delegates thus selected shall be the delegates of this Association, and shall be authorized to fill any vacancies which may exist in their number.

24. When the application of a society for admission into this Association is granted, suitable resolutions of welcome shall be prepared and entered upon the minutes; and if delegates from the Society be present, they shall be received by the Presiding Minister in a manner similar to that in which he would receive members into a society; and a copy of the resolutions shall be sent to the Society.

25. In case any question arises as to the respective duties or jurisdiction of the several bodies or committees of the Association and Union, a convention shall be called upon the request of either body, to consist of the Standing Committee of the Union, and the Executive Committee of the Association; and the action of such convention shall be considered final until annulled or modified by the Association or the Union.